

AMOR



PACIS  
*dominus*



ΒΑΣΙΛΙΚΟΝ  
ΔΡΟΝ.

DEVIDED  
INTO THREE  
BOOKES.



EDINBURGH  
PRINTED BY RO.  
*bert Walde-graue* Prin-  
ter to the Kings  
Majestie. 1599.

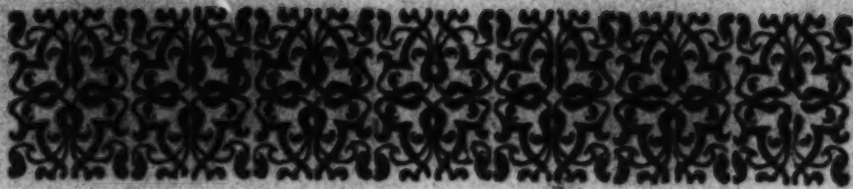


PAX



INFESTA  
*mali.*

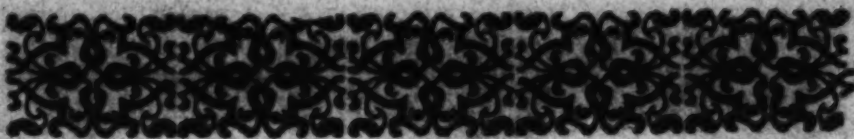




THE DEDICATION  
*of the booke.*

SONET.

**L**O heere (my Sonne) a mirrour viue and faire,  
Which sheweth the shaddow of a worthy King.  
Lo heere a Booke, a patterne doth you bring  
Which ye should preasse to follow mair and maire.  
This trustie friend, the trueth will neuer spaire,  
But giue a good aduice vnto you heare:  
How it should be your chiefe and princely care,  
To follow vertue, vice for to forbear.  
And in this Booke your lesson will ye leare,  
For guiding of your people great and small.  
Then (as ye ought) giue an attentiu eare,  
And paise how ye these preceptes practise shall.  
Your father bids you studie here and reede.  
How to become a perfite King indeede.



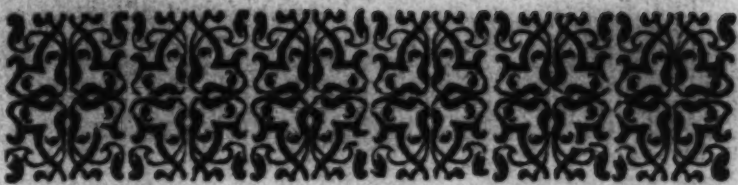
THE DETENTORY

of the book.

Book.

Of the (my) some, I must say, the  
Which, I think, is the best of the  
I have a book, I think, I think  
Which, I think, is the best of the  
This, I think, is the best of the  
But, I think, I think, I think  
How, I think, I think, I think  
To follow, I think, I think, I think  
And, I think, I think, I think  
For, I think, I think, I think  
I think, I think, I think, I think  
And, I think, I think, I think  
Your, I think, I think, I think  
How, I think, I think, I think

THE DETENTORY

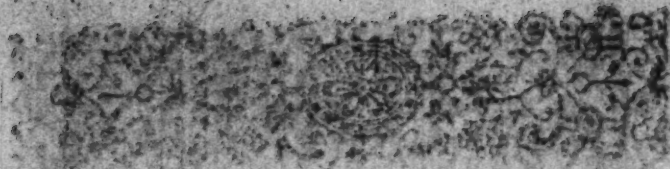


## THE ARGUMENT of the booke.

### SONNET.

**G**od giues not Kings the style of Gods in vaine,  
For on his throne his Scepter do they swey :  
And as their subiects ought them to obey,  
So Kings should feare and serue their God againe.  
If then ye would enioy a happie raigne,  
Obserue the Statutes of your Heauenty King;  
And from his Lawe make all your Lawes to spring:  
Since his Lieutenants heare ye should remaine.  
Reward the iust, be steadfast, true, and plaine:  
Represse the proud, maintaining ay the right,  
Walke alwaies so, as euer in his sight  
Who guardes the godly, plaging the prophaine,  
And so ye shall in princely vertues shine.  
Resembling right your mighty King diuine.





TO HER HIS MY DEAR  
SONNE AND HEIRE



THE  
GREAT  
MAYOR  
OF  
LONDON  
TO  
THE  
HONORABLE  
COUNCIL  
OF  
THE  
CITY  
OF  
LONDON  
IN  
PARLIAMENT  
ASSEMBLED  
THE  
XXIIII  
DAY  
OF  
MAY  
1554


TO HENRIE MY DEAREST  
SONNE AND NATVRAL  
SVCCESSOEVER.



HOMETO  
can so right-  
ly appertein  
this booke,  
of the Insti-  
tution of a  
Prince in all  
the poyntes  
of his cal-  
ling, as well  
generall (as  
a Christi-  
an towards  
God) as par-  
ticuler (as a

King towards his people?) whom to (I say) can  
it so iustlie apperteine, as vnto you my dearest  
Sonne? Since I the author thereof as your naturall  
Father, must be carefull for your godlie and vertu-  
ous education as my eldest Sonne, and the first  
fruits of Gods blessing towards me in my posteri-  
tie: And (as a King) must timoullie provide for  
your training vp in all the poyntes of a Kinges  
office

### THE EPISTLE.



office (since ye are my naturall and lawfull Successour therein) that (being rightly informed hereby of the weight of your burthen) yee may in time begin to consider, that being borne to be a King, ye are rather borne to OBEY, then HONOR: not excellling all your people so far in rank and honour, as in daylie care and hazardous paines-taking, for the ductifull administration of that greate office that God hath layde vpon your shoulders: laying so a iust symmetrie and proportion, betuixt the height of your honourable place, and the heauie weight of your great charge: and consequentlie in case of faillie (which God forbid) of the sadness of your fall, according to the proportion of that height. I haue therefore (for the greater ease to your memorie, and that ye may at the first, cast vpon any part that ye haue to doe with) deuised this whole booke in three partes. The first teacheth you your duty towards God as a Christian: The next your duetie in your office as a King: And the third teacheth you how to behaue your selfe in indifferent things, which of themselues are neither right nor wrong, but according as they are rightly or wrong vsed: & yet wil serue (according to your behauiour therein) to augment or impair your fame and authoritie at the hands of your people: Receiue and welcome this booke then, as a faithfull preceptour and counsellour vnto you: which (because my affaires will not permit me euer to be present with you) I ordaine to be a resident faithfull admonisher of you. And because the houre of death is yncertaine to me (as vnto all flesh

### THE EPISTLE.

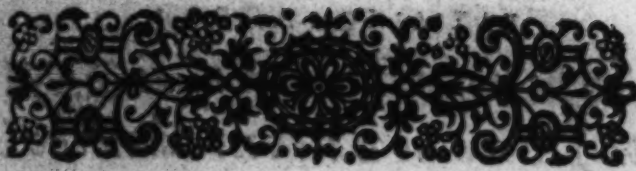
flesh) I leaue it as my Testament, & latter wil vnto you: charging you in the presence of God, and by the fatherly authority I haue oueryou, that ye keepe it euer with you, as carefullie as ALEXANDER did the *Iliades* of HOMER. Ye wil find it a iust and impartial counsellour, neither flatering you in any vice, nor importuning you at vnmeete times: It will not come vncald, nor speake vnspeared at: and yet conferring with it when ye are quiet, ye shal say with SCIPIO, that year *Nunquam minus solus, quam cum solus*. To conclude then, I charge you (as euer ye think to deserue my fatherly blessing) to follow and put in practise (as farre as lyeth in you) the precepts hereafter following: and if yee follow the contrair course, I take the greate GOD to recorde, that this booke shall one day be a witness betwixt me and you, and shall procure to bee ratified in heauen, the curse that in that case here I giue you, for I protest before that great God, I had rather be not a Father and child-lesse, nor be a Father of wicked children. But (hoping, yea euen promising vnto my selfe, that God who in his greate blessing sent you vnto mee, shall in the same blessing, as he hath giuen me a Sonne, so make him a good and a godlie sonne, not repenting him of his mercy shewen vnto me) I end this preface, with my earnest prayer to God, to worke effectually into you, the fruits of that blessing which herefrom my hearte, I bestow vpon you.

FINIS

B

ANENT





and

ANENT A KINGS CHRISTIAN DUTIE TO-  
WARDS GOD.

THE FIRST BOOK.



*S* Hee can not bee  
thought worthie to  
rule & command o-  
thers, that cannot rule  
and dantone his owne  
proper affections & vnreasonable ap-  
petites; so can he not be thought worthy  
to gouerne a Christian people, knowing  
& fearing God, that in his own person  
and hart feareth not, and loueth not the  
Diuine Majestie. Neither can anie  
thing in his gouernement succeed wel  
with him (deuise and labour as he list)  
as comming from a filthie spring, if his  
per-

Psalm. person be vnſanctified: for (as DAVID  
 127.1. ſaith) In vaine watcheſt thou the Ci-  
 tie, or buyldeſt thou the houſe, if the  
 Lord by his bleſſing grant not ſucceſſe  
 1. Cor. therunto; & as PAUL ſaith, CEPHAS  
 1. 6. may plant, & APOLLO may water,  
 but it is God only that may giue the in-  
 creafe. Therefore (my Sonne) firſt of  
 al things, learne to know and loue that  
 God, whom to ye haue a double obligati-  
 on; firſt, for that he made you a man;  
 and next, for that he made you a little  
 God to ſit on his Throne, & rule ouer  
 other men. Remember, that as in dig-  
 nity he hath erected you aboue others,  
 ſo ought ye in thankfulneſſe towardes  
 him go as farre beyond all others. A  
 moate in anothers eye, is a beame into  
 youres: a blemiſhe in another, is a le-  
 prouſe byle into you: and a venial ſinne.  
 (as

## THE FIRST BOOKE

(as the Papists call it) in another, is a  
greate crime into you. Thinke not  
therefore, that the highnes of your  
dignity diminisheth your faults (much  
les giueth you a licence to sin) but by the  
contrarie, your faulte shalbe aggraua-  
ted according to the height of your dig-  
nitie, any sin that ye commit not being  
a single sinne procuring but the fal of  
one; but being an exemplare sinne, and  
therefore draweth with it the whole  
multitude to be guyltie of the same.  
Remember then, that this glistering  
worldlie glorie of Kings is giuen them  
by God, to teach them to preasse so to  
glister and shine before their people  
in all works of sanctification and righ-  
teousnes, that their persones as bright  
lampes of godlines and vertue, maye  
(going in and out before their people)  
giue

give light to all their steps. Remember also, that by the right knowledge, and fear of God (which is the beginning of wisdom) (as SALOMON saith) ye shall know all the things necessarie for the discharge of your duty, both as a Christian & as a King, seeing in him (as in a mirrour) the course of all earthlie things, whereof he is the spring & onely moouer.

Now, the onely way to bring you to this knowledge, is diligently to read his word, & earnestly to pray for the right understanding thereof: Search the scriptures (saith Christ) for they wil bear testimony of me: And the whole Scriptures (saith PAUL) are profitable to teach, to improoue, to correct, & to instruct in righteousness, that the man of God may be absolute, being made perfit unto

## THE FIRST BOOKE 7

unto al good works. I ioyne to this, the careful hearing of the doctrine with attendance and reuerence: For \* faith <sup>Rom.</sup> commeth by hearing (saith PAVL) But <sup>10. 17.</sup> aboute al, beware ye thraw not the word to your appetite, (as ouer-many doe) making it like a bell to sounde as ye please to interpret: but by the contrarie, frame all your affections to follow precisely the rules there set downe.

The whole Scripture contayneth but two things: a command, and a prohibition; to doe such thinges, and abstaine from the contrarie. Obey in both; neither thinke it ynough to abstaine from euill and doe no good: nor thinke not that if yee doe many good thinges it may serue you for a cloake to mixe euill turnes there-with. And as in thir two poyntes the whole Scripture  
con-

consisteth, so, in two degrees standeth  
the whole seruice of G O D by man:  
Interior, or up-ward; Exterior, or  
downward: the first, by prayer in faith  
towards God; the next, by works flow-  
ing therefra before the worlde, which  
is nothing els but the exercise of Reli-  
gion, towards God, and of equitie to-  
wards your neighbour.

As for the particular poyntes of  
Religion, I neede not to delate them; I  
am no hypocrite, follow your Fathers  
foote-steppes and your owne education  
therein. I thanke God, I was neuer a-  
shamed to giue accounte of my professi-  
on, how-so-euer the malicious lying  
tongues of some haue traduced me: &  
if my conscience had not resolved me,  
that al my Religion was grounded up-  
pon the plaine words of the Scripture,  
I

THE FIRST BOOKE. 9

I had neuer outwardly avowed it, for pleasure or awe of the vaine pride of some sedicious Preachours.

And as for the poyntes of equitie towards your neighbour (because that will fall in properlie vpon the second parte concerning a Kinges office) I leaue it to the owne roome.

For the first part then of mans seruice to his God (which is Religion) that is, The worship of God according to his reuealed will, It is wholie grounded vpon the Scripture (as I haue alreadie saide) quickened by Faith, and conserued by Conscience. For the Scripture, I haue alreadie spoken of it in general: but that ye may the more readely make choise of any part thereof for your instruction or comforte, remember onely this methode.

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The whole scripture is dited by Gods spirit, thereby (as by his liuely word) to instruct and rule the whole Church militant, till the end of the worlde. It is composed of two parts, the Olde and New Testament. The ground of the former is the Law, which sheweth our sinne and conteyneth justice. The ground of the other is Christ, who pardoning sinne contayneth Grace. The summe of the Lawe is the ten Commandes, more largelie dilated in the Lawe, interpreted by the Prophets: and by the histories are the examples shoven of obedience or disobedience thereto, and what premium or poena was accordingly giuen by God. But because no man was able to keepe the Lawe, nor anie parte thereof, it pleased God of his infinite wisdom and

and goodnesse, to incarnate his onelie Sonne in our nature, for satisfaction of his justice in his suffering for vs: that since we coulde not bee saued by doing, wee might (at least) be saued by beleeuing. The grounde therefore of the Lawe of Grace, is S. Mat. S. Mar. S. Luk. S. Ioh. contayned in the foure histories of the birth, life, death, and resurrection of Christ.

The larger interpretation of this Law, is contained in the Epistles of the Apostles: and the practise in the faithfull or vnfaithfull, together with their reward or punishment according thereto, is contayned in the Actes of the Apostles.

Would yee then know your sin by the Law? reade the booke of MOYSES contayning it: would yee haue a

commentarie thereupon? Reade the Prophets: would ye see, how good-men are rewarded, and wicked punished? look the histories of GENESIS, EXODVS, IOSVA, the IVDGES, IOB and ESTER, but especialie the bookes of the KINGS, and CHRONICLES, wherewith ye ought to be familiarlie acquaintd: for there will ye see your selfe (as in a mirrour) either among the Catalogues of the good or euill Kings.

Would ye know the life and death of Christ? looke the Euangelists. Would ye be more particularlie trayned vp in his schoole? meditat vpon the Epistles of the Apostles: and would ye be acquaintd with the practizes of that doctrine in the persons of the Primitiue Church? Cast vp the Apostles Acts.

*As.* As to the Apocriphe bookes, I omit them because I am no Papist (as I said before) & indeed some of them are as like the ditement of the spirite of God, as an Egge is to an Oyster.

But when ye read the Scripture, read it with a sanctified & chaste eare: admire reuerently such obscure places as yee vnderstand not, blaming onelie your owne incapacitie; read with delight the playne places, and studie carefullie to vnderstande those that are somewhat difficile: preasse to be a good textuare, for the Scripture is ouer the best interpreter of it selfe. But preasse not curiously to seeke out farther nor is contayned therein; for that were misnurtured presumption, to strue to be farther upon Gods secreats nor he hath will ye be: for what he thought need-

needfull for vs to know, that hath bee  
reuealed there. And delite most in rea-  
ding such partes of Scripture as may  
best serue for your instruction in your  
calling, rejecting foolish curiosities vp-  
on numbers & genealogies, which are  
but vain & profit not (as PAVL saith)

Titus.  
39.

Now, as to Faith which is the in-  
tertayner & quickner of Religion (as  
I haue els said) It is a sure persuasion  
and apprehension of the promises of  
God, applying them to your soule: and  
therefore may it iustlie be called, The  
golden chaine that linketh the faithful  
soule to Christ: And because it grow-  
eth not in our garden, but is the free  
gift of God (as PAVLL sayth) It  
must be nourished by praier, which is no  
thing els but A frēdly talking with god.  
Vse oft to pray when ye ar quietest, e-  
spe-

Philip.  
1.29.

THE FIRST BOOKE.

15

*Specially in your bed: for publik praier serueth more for example (for the most part) then for any particuler comfort to the supplicant. In your praier, be neither ouer strange with God (like the ignorant common sort, that prayeth nothing but out of bookes) nor yet ouerhomely with him (like som of our vain proud puritanes, that thinke they rule him upon their fingers.) The former way will breede an vncouth coldnes in you towards him: the other wil breed in you a cōtempt of him: but in your praier to God, speak with al reuerence, for if a subject wil not speak but reuerently to a king, much les should any flesh presume to crak with God as with his companion.*

*Craue in your prayer, not onelie thinges spirituall but corporall, whiles*

thinges of greater, and whiles of lesse  
consequence, that yee may laye vp in  
store his grant of these things for con-  
firmation of your faith: and to be an  
arles-pennie vnto you of his loue.

Praie, as ye finde your heart moueth  
you pro re nata: but see that yee sute no  
vnlawfull thinges, as reuenge, luste, or  
such like: for that prayer can not come  
of faith, and prayer without faith is

Rom. sinne (as PAVLL saith) When ye ob-  
14.23. teyne your prayer, thank him joyfully  
therefore; if otherwaies, beare patient-  
lie, preassing to win him with importu-

Mat. nitie as the Widdow did Christ: and if  
22. notwithstanding thereof yee bee not  
heard, assure your selfe God fore-seeth  
that which ye aske is not for your weal:  
and learne in time so to enterprete all  
the aduersities that God shall sende  
vnto

unto you, so shall ye in the midst of them not only be armed with patience, but ioyfully lift up your eyes from the present trouble, to the happie end that God will turne it to: and when ye finde it once so fall out by prooffe, arme your selfe with the experience thereof against the next trouble, assuring your selfe (although ye cannot in time of the showre see through the cloud, yet) in the ende, ye will finde God sent it for your weill, as ye found in the former.

And as for Conscience (which I called the conseruer of Religion) It is nothing els but the light of knowledge that God hath planted in man; which choppeth him with a feeling that hee hath done wrong, when euer he committeth any sinne: & surely, although this Conscience be a greate torture to

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the

the wicked, yet it is as great a comfort to the godlie, if wee will consider it rightlie. For haue we not a greate advantage that haue within our selues while wee liue here, a count booke and Inuentarie of all the crymes that wee will be accused of, either at the houre of our death, or at the greate daye of iudgement; which when wee please (yea if wee forget) it will choppe, and remember vs to looke vpon, that while wee haue leasure and are here, we may remember to amende, and so at the daye of our tryall, compeere with  
 Reu. 7 new & white garments washen in the  
 14. blood of the Lambe (as Saint IOHN sayeth) Aboue all then (my Sonne) labour, to keepe sounde this Conscience which manie prattle of, but ouer-fewe feelee: especiall ye be carefull to keepe  
 it

it free from two diseases, which it v-  
 seth oft to bee infected with, to witte,  
 Leaprofie, and Superstition: the  
 former is the mother of Atheisme: the  
 other of Heresies. By a Leaprouse  
 Conscience, I meane, a cauterized con-  
 science (as P A V L L calleth it) being <sup>1. Tim,</sup>  
<sup>4.2.</sup> become senselesse of sinne, through slee-  
 ping in a carelesse securitie, as King  
 D A V I D S was, after his murther  
 and Adulterie, aye while he was wak-  
 ned by the prophet N A T H A N S si- <sup>2. Sam.</sup>  
<sup>12.1.</sup> militude. And for superstition, the  
 worde it selfe is plaine ynough, being  
 vocabulum artis.

As for a Preseruatiue against  
 this Leaprofie, remember euer once in  
 the foure and twentie houres, either  
 in the night, or when yee are at grea-  
 test quiet, to call your selfe to accounte

of all your laste dayes actiones, either wherein ye haue committed thinges ye shoulde not, or omitted the thinges ye should doe, either in your Christiane or kinglie calling: & in that account, let not your selfe be smoothed ouer with that flattering φιλαυτία, (which is ouer kindlie a sicknes to al mankinde) but censure your selfe as sharplie as if yee were your owne enemy: For if yee judge your selfe, ye shall not be judged.

1. Cor. (as PAVLL sayth:) and syne according to your censure, reforme your actions as far as ye may; eschewing euer wilfully & willingly to contrare your Conscience: for a small sinne wilfullie committed, with a deliberate resolution to breake the bridle of Conscience therein, is far greeuouser before God, then a greater sinne committed in a sud-

*suddaine passion, when Conscience is a sleepe. Remember therefore in al your actions of the great account that yee are one daie to make: in all the dayes of your life euer learning to die, and liuing euerye daye as it were youre last;*

*Omnem crede diem tibi diluxisse supremum.*

*And therfore I would not haue you to praye with the Papistes, to be preserved from suddaine death, but that God would giue you grace so to liue, as yee may euerie houre of your life be ready for death: so shall yee attayne to the vertue of true Fortitude, neuer being affraide for the horror of death, come when hee list: and especiallie, beware to offend your conscience with vse of swearing or lying (suppose but in mowes:)*

the more for oathes are but an vse, and a sinne clothed with no delite nor gaine, and therefore, inexcusable before God: and lying commeth also much of a vyle vse by bannishing shame: therefore beware euen to denie the trueth, which is a sorte of lye that may best be eschewed by a person of your rank: for if any thing be speered at you that yee thinke not meete to reueale, if yee saie, that question is not pertinent for them to speere, who dare examine you further? & vsing this answere whiles both in true & false things that wil be speered at you, these misnurtured people will neuer be the wiser thereof.

And for keeping your Conscience sound from that siknes of Superstition, which is called *Morbus animi*, yee muste neither laye the safetie of your Conscience

ence vpon the credit of your owne conceits, nor yet of other mens humours, how great Doctors of Diuinity that euer they be: but ye must only ground it vpon the expresse Scripture: for Conscience not grounded vpon sure knowledge, is either an ignorante fantasie, or an arrogante glaierie. Beware therefore in this case with two extremities: th'one, to beleue (with the Papistes) The Churches authoritie, better nor your owne knowledge: th'other, to leane (with the Anabaptists) to your own conceites & dreamed reuelations.

But learne wisely to discern betwixt poyntes of saluation and indifferent thinges, betwixt substance and ceremonies; & betwixt the expresse commandemente and will of God in his word, & the inuention or ordinance of man;

man; since al that is necessarie for sal-  
uation is contayned in the Scripture:  
for in any thing that is expreslye com-  
manded or prohibited in the booke of  
God, ye cannot be ouer precise euen in  
the least thing, counting euery sin (not  
according to the light estimation and  
common vse of it in the world) but as  
the book of God counteth of it: but as for  
all other things not contayned in the  
scripture, spare not to vse or alter them  
as the necessitie of the time shall re-  
quire. And when any of the spiritual  
office-bearers in the Church, speaketh  
vnto you any thing that is wel warran-  
ded by the worde, reuerence and obeye  
them as the Heraulds of the most high  
God: but (if passing that bounds) they  
would urge you to embrace anye of  
their fantasies in place of Gods word,  
or

or would colour their particulars with a pretended zeale, acknowledge them for vaine people passing the boundes of their calling; and (according to your office) grauely and with authoritie redact them in ordour againe.

To conclude then, both this purpose of Conscience, and the first part of this booke; Keepe God sparinglie in your mouth, but abundantlie in your hart. Be precise in effect, but sociall in shew. Kyth more by your deeds nor by your wordes the loue of vertue and hatred of vice: and delite more to be godlie and vertuous in deed, nor to bee thought and called so; expecting more for your praise and rewarde in heauen nor heere: and apply to all your outward actions Christes commande,

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to

to giue almes secretly: so shall yee on  
 the one parte be inwardly garnished  
 with true Christian humilitie, not out-  
 wardly (with the proud Pharise) glo-  
 rying in your godlinesse: but saying (as  
 Christ commandeth vs all) when wee  
 haue done all that we can, *Inuiles servi*  
 sumus: and on the other parte yee shall  
 eschew outwardly before the world, the  
 suspicion of filthie proude hypo-  
 crisie and deceitfull dis-  
 simulation.

Luke  
 17.10.

(::)



ANENT A KINGS DVETIE  
IN HIS OFFICE.

THE SECONDE BOOKE.

**B**Ut as yee are clothed  
with two callings, so  
must ye be alike care-  
full for the discharge  
of them both: that as  
ye are a good Christian, so ye may be a  
good King, discharging your office (as  
I shewed before) in the poynts of ju-  
stice and equitie: which in two sundry  
waies ye must do: the one, in establisshing  
and executing (which is the life of the  
lawe) good lawes among your people:  
the other, by your behauiour in your  
2 owne

owne person and with your seruantes,  
to teach your people by your example;  
for people are naturallie inclyned to  
counterfaite (like Apes) their Prin-  
ces maners, according to that old verse,  
Regis ad exemplum &c.

For the part of making and execu-  
ting of laws, consider first the true dif-  
ference betuixt a lawfull good King,  
& an vsurping Tyrant: & ye shal the  
more easelie vnderstande your duetie  
herein, for Contraria contrariis opposita  
magis illucescunt. The one acknowlegeth  
himself ordeined for his people, hauing  
receiued from God a burthen of go-  
uernement whereof he must be coun-  
table: The other thinketh his people  
ordeyned for him, a praye to his appe-  
tites, as the fruites of his magnanimi-  
tie; and therefore, as their endes are  
di-

directly contrarie, so ar their whole actiones ( as middes ) whereby they preasse to attayne to their endes: A good King (thinking his highest honour to consist in the due discharge of his calling) employeth all his studie and paines, to procure and mainteine (by the making and execution of good lawes) the well-fare and peace of his people, and (as their naturall father and kindly maister) thinketh his greatest contentment standeth in their prosperitie, and his greatest suretie in hauing their hearts, subjecting his owne priuate affections and appetites to the weill and standing of his subjects, euer thinking the common interesse his cheifest particul<sup>ar</sup>: where by the contrary, an vsurping Tyrante (thinking his greatest honour and felicitie to consist

in atteyning per fas, vel nefas, to his ambitious pretenses) thinketh neuer himself sure, but by the dissention and factions among his people, & counterfai-  
ting the Sainte while hee once creepe  
in credit; will then (by inuerting all  
good lawes to serue onely for his vn-  
rulie priuate affectiones) frame the  
common-weale euer to advance his  
particular: buylding his suretie vpon  
his peoples miserie: and in ende (as a  
step-father and an uncouth hireling)  
make up his owne hande vppon the  
ruines of the Republick. And accor-  
ding to their actiones, so receiue they  
their rewarde: For a good Kinge  
(after a happie and famous reigne)  
dyeth in peace, lamented by his sub-  
iectes, and admyred by his Neigh-  
bours; and leauing a reuerente re-  
noume

renoume behinde him in earth, obtey-  
 neth the crowne of eternall felicitie  
 in Heauen: And although some of  
 them (which falleth out verie rare-  
 lie) may bee cutte off by the treason  
 of some unnaturall Subjectes, yet  
 lyueth their fame after them, and  
 some notable plague misseth neuer to  
 ouer-take the committers, who will  
 bee in-famous to all posterities:  
 Where by the contrarie, a Tyrantes  
 miserable and in-famous life, ar-  
 meth in ende his owne subjectes to be-  
 come his burreaux: And although  
 that rebellion bee euer unlawfull on  
 their parte, yet is the worlde so wea-  
 ried of him, that his fall is little mea-  
 ned by the reste of his subjectes, and  
 but smyled at by his neighboures:  
 And besides the infamous memory he  
 leaueth

leaueth behind him here, and the end-  
lesse paines he susteyneth hereafter, it  
oft falleth out, that the committers not  
onely escape unpunished, but farther,  
the fact will remaine as allowed by the  
law in diuers ages thereafter. It is ea-  
sie then for you (my Sonne) to make a  
choise of one of these two sortes of ru-  
lers, by following the way of vertue to  
establish your standing, yea, incase yee  
fell in the high waie, yet should it bee  
with the honorable reporte and just re-  
grate of all honest men.

And therefore to returne to my  
purpose anent the gouernment of your  
subjectes, by making and putting good  
lawes to execution, I remit the making  
of them to your owne discretion, as yee  
shall finde the necessitie of new-rising  
corruptions to require them: for Ex  
ma-

THE SECONDE BOOKE. 33

malis moribus bonæ Leges: besides, that in this country we haue already mo good lawes then are well execute, and am onely to insist in your forme of gouernment anent their execution: onely remember, that as Parliaments are onlie ordeined for making of laws, so abuse ye not their constitution, in holding them for any mens particulars. For as a Parliament is the honorablest and highest judgment in the land (as being the Kings head Court) if it bee well vsed, which is by making of good lawes in it; so is it the injustest judgement-seate that may bee, being abused to mens particulars: irreuocable decreits against particulare parties being giuen therein vnder colour of generall lawes, and oft times the estates not knowing themselves whom therby they hurt:

Fawke. And

And therefore hold no Parliamentes  
but for necessity of new lawes, which  
would be but seldome; for few lawes &  
well put in execution, are best in a wel  
ruled common-weal. As for the matter  
of foresaltours (which also are done  
in Parliamente) it is not good tig-  
ging with these thinges; but my ad-  
vice is, ye fore-fault none but for such  
odious crymes as may make them  
unworthie euer to bee restored againe:  
and for smaller offences, ye haue other  
penalties sharpe ynough to be vsed a-  
gainst them.

And as for the executione of  
good Lawes (whereat I lefte)  
remember that among the differen-  
ces that I put betuixte the formes  
of the gouernemente of a good King,  
and an vsurping Tyrante: I shewe  
how

THE SECOND BOOKE

37

Howe a Tyrante woulde enter like  
a Sainte while hee founde him selfe  
faste vnder-foote, and then woulde  
suffer his vn-ruelie affectiones to  
burste foorth : Therefore bee yee  
contrare at your first entrie to your  
Kingdome, to yone Quinquennium  
Neronis, with his tender harted wish,  
Vnam nescirem literas, in giuing the  
lawe full execution against all brea-  
kers thereof but exception ; for sen  
yee come not to your Reigne precario,  
nor by conqueste, but by right and  
due discente ; feare no vp-roares for  
doing of justice, sen yee may assure your  
selfe, the moste parte of your peo-  
ple will euer naturallie fauoure ju-  
stice, prouiding alwaies, that yee  
doe it onelie for loue to justice, and  
not for satiffyinge any partyculare

passiones of yourres under colour  
thereof: otherwise, how justlie that  
euer the offender deserue it, ye are  
guyltie of murther before God: for yee  
must consider, that God euer looketh  
to your inwarde intention in all your  
actiones. And when yee haue by the  
seueritie of Justice once settled your  
countries, and made them knowe that  
ye can strike, then may ye thereafter al  
the dayes of your life mixe justice with  
mercie, punishing or sparing, as ye shal  
finde the crime to haue bene wilfullie  
or rashly committed, and according to  
the by-past behaviour of the commit-  
ter: for if otherwise ye kith your ele-  
mencie at the first, the offences woulde  
soone come to such heapes, and the con-  
tempt of you grow so great, that when  
ye would fall to punish, the number of  
them

them to be punished would exceed the punishers, and ye would be troubled to resolute whom at to begin, and (against your nature) would be compelled then to wrack manie, which the chastisement of some in the beginning might haue preserved: but in this, my ouer-deare cost experience may serue you for a sufficient lesson: for I confesse, where I thought (by being gracious at the beginning) to winne al mens hearts to a louing and willing obedience, I by the contrarie founde, the disorder of the cuntrie and the tinsell of my thanks to be all my rewarde.

But as this seuerer justice of yours vppon all offences would be but for a time (as I haue atreadie saide) so is there some horrible crymes that yee are bounde in Conscience neuer to

forgiue: Such as Witch-craft, wil-  
full-murther, Incest (especiallie with  
in the degrees of consanguinitie) So-  
domie, Poysoning, and false coyne: as  
for treason against your owne per-  
sone or authoritie, (sen the faulte  
concerneth your selfe) I remitte  
to your owne choise to punish or par-  
done therein as your hearte serueth  
you, and according to the circumstan-  
ces of the turne and the quality of the  
committer.

Here would I also eike an other  
crime to be unpardonable, if I would  
not be thoght partial: but the fatherlie  
loue I beare you, wil make me break the  
bounds of shame in opening it vnto you.  
It is the, the vnrerent writing or spea-  
king of your Parents and Predeces-  
sors: ye know the commande in Gods  
law

THE SECOND BOOKE

19.

lam. Honour your father & mother: <sup>Exod.</sup>  
 & consequently (sen ye are the lawful <sup>20.12.</sup>  
 magistrat) suffer not both your Prin-  
 ces and your parents to be dishonored  
 by any: I graunt we haue al our faults,  
 which (priuatly betwixt you & God)  
 should scrue you for examples to medi-  
 tate vpon, and mende in your person,  
 but should not bee a matter of discours  
 to others: sen ye are come of as honora-  
 ble Predecessoures as any Prince ly-  
 uing, Sepeliatur synagoga cum honore:  
 and I praye you, howe can they loue  
 you that hate them whome of yee  
 are come? Wherefore destroye men  
 innocent younge sucking Wolues and  
 Foxes? but for the hatred they beare  
 to their race: and why will a coult of  
 a courser of Naples giue a greater  
 price in a market then an Asse-colt?

but for loue of the father : it is  
therefore a thing monstrous , to see a  
man loue the childe and hate the Pa-  
rents. And for conclusion of this poynt,  
I may also alleadge my owne experi-  
ence, for besides the iudgments of God  
that with my eyes I haue seene fal up-  
on all them that were chiefe traytours  
to my Parents, I may iustlie affirme,  
I neuer founde yet a constant byding  
by me in all my straites , by any that  
were of persite age in my Parentes  
daies, but onely by such as constantlie  
bode by them , I meane speciallie, by  
them that serued the Queen my Mo-  
ther: for so that I discharge my Consci-  
ence to you (my Son) in reuealing you  
the trueth, I care not what any tray-  
tour or treason allowe thinke of it.

And although the cryme of op-  
pres-

pression be not in this ranke of unpardonable crimes, yet the ouer-common use of it in this nation, as if it were a vertue (especially by the greatest rank of subiectes in the land) requireth the King to be a sharpe censurer thereof. Be diligent therefore to trie, and amfull to beate down the hornes of proud oppressours: Embrace the quarrell of the poore and distressed as your owne particulare, thinking it your greatest honour to repress the oppressours: Care for the pleasure of none, nor spare no paines in your person to see their wronges redressed: And remember of the honorable stile giuen to my Grandfather, in being called, The poore mans King. And as the most part of a kings office, standeth in deciding that question of Meum, and Tuum, among his

G

sub

subiectes; Remember when yee sit in judgement, that the Throne ye sit on is Gods (as King DAVID sayeth) and sway neither to the right hande nor to the left: either louing the riche or pittying the poore: Iustice should bee blinde and freindlesse: It is not there ye should rewarde your friendes nor crosse your enemies.

Here now speaking of oppressours and of justice, the purpose leadeth mee to speake of Hie-land and Bordoure oppressiones. As for the Hie-landes, I shortly comprehend them all in two sortes of people: the one, That dwelleth in our maine land that are barbarous, and yet mixed with some shew of ciuilitie: the other, that dwelleth in the Iles and are alluterlie barbares, without any sorte or shew of ciuilitie.

For

For the first sorte, put straightlie to execution the Lawes made alreadie by mee against their Ouer-lords and the Chiefes of their clannes, and it will be no difficultie to dantone them. As for the other sorte, thinke no other of them all, then as of Wolues and Wilde Boares: And therefore followe foorth the course that I haue begunne, in planting Colonies among them of aunswerable In-landes subiectes, that within shorte time maye roote them out and plant ciuilitie in their roomes. But as for the Bordours because I know, if yee inioye not this whole Ile according to Gods right and your lyneall discent, ye will neuer get leaue to brooke this North and barrenneft parte thereof, no, not your owne heade where-on the Crowne should

ould stande: I neede not in that case trouble you with them, for then they will be the middest of the Ile, and so as easelie ruled as any parte thereof.

And that ye may the readier with wisdom and justice gouerne your subiectes, by knowing what vices they are naturally most inclyned to, as a good Phisitian, who must first knowe what peccant humours his patient naturallie is most subiect vnto before hee can begin his cure: I shall therefore shortly note vnto you the principall faultes that euerie ranke of your people in this country is most subiect vnto. And as for England, I will not speake be-gesse of them, neuer hauing bene among them, althogh I hope in that God who euer fauoreth the right, before I die to bee as well acquainted with  
their

## THE SECOND BOOKE

43

their fashions.

As the whole subiectes of our country (by the auncient and fundamentall pollicie of our Kingdome) are deu-  
 uided into three estates, so is euerie e-  
 state hereof generally subiect to some  
 special vices (which in a maner by long  
 habitude) are thought rather vertue  
 nor vice among them: not that euerie  
 particular man in any of these rankes  
 of men is subject vnto them, Nam nulla  
 regula tam generalis quæ non patiatur excep-  
 tionem, But that I meane, I haue found  
 by experience, these vices to haue ta-  
 ken greatest holde with these rankes of  
 men.

And first, that I preiudge not the  
 Church of her auncient priuiledges,  
 reason would she should haue the firste  
 place (for ordoures sake) in this

## Catalogue.

Reuel.  
2.3:

The naturall sicknesses that haue euer troubled and bene the decaye of all the Churches sen the beginning of the worlde, chaunging the Candle-sticke from one to another (as IOHN saith) haue bene Pride, Ambition, and Auarice. And now last, these same infirmities wrought the ouer-throwe of the Popish Church in this cuntry and diuers others. But the reformation of Religion in Scotland being made by a popular tumult & rebellion (as wel appeared by the destruction of our pollicie) & not proceeding from the Princes ordour (as it did in England) some of our fyerie ministers got such a guiding of the people at that time of confusion, as finding the gust of gouernment sweet, they begouth to fantasie to themselves

## THE SECOND BOOKE.

47

selues a Democratik forme of gouernment, and hauing (by the iniquitie of time) bene ouer-well baited vpon the wrak first of my Grand-mother, and syne of my own mother; & after vsurping the liberty of the time in my long minoritie, settled themselues so fast vpon that imagined Democracie, as they fed themselues with that hope to become Tribuni plebis: and so in a popular gouernement by leading the people by the nose, to beare the sway of all the rule. And for this cause, there neuer rose faction in the time of my minority, nor trouble sen-syne, but they were euer vpon the wrong end of it; quarrelling me (not for any euil or vice in me) but because I was a King, which they thoght the highest euil: & because they wer ashamed to profes this quarel, they  
were

were busie to looke narrowlie in al my  
actiones; and I warrant you a moat in  
my eye, yea, a false reporte was matter  
ynough for them to worke upon: and  
yet (for all their cunning) some of  
them would whiles snapper out well  
groselie with the trueth of their in-  
tentiones; informing the people, That  
all Kings and Princes were natural-  
ly enemies to the liberty of the Church,  
and could neuer patiently beare the  
yoke of Christ (with such sounde doc-  
trine fed they their flocks:) And be-  
cause there was ever some learned &  
honest men of the Ministrie, that  
were ashamed of the presumption of  
these sedicious people, there could be no  
waie founde out so meete for mayn-  
teyning their plottes, as Paritie in  
the Church: whereby the ignorantes  
were

were emboldened (as bairdes) to erie  
the learned, godlie, and modest out of  
it; Paritie, the mother of confusion &  
enemie to Vnitie, which is the mother  
of ordour; by the example whereof in  
the Ecclesiasticall gouernement, they  
think (with time) to draw the politick  
and ciuil gouernment to the like. Take  
beede therefore (my Sonne) to these  
Puritanes, verie pestes in the Church  
and common-weill of Scotland; whom  
(by long experience) I haue found, no  
desertes can oblisch, oathes nor promi-  
ses binde, breathing nothing but sediti-  
on and calumnies; aspiring without  
measure, rayling without reason, and  
making their own imaginations (with-  
out any warrant of the Worde) the  
square of their Conscience. I protest be-  
fore the great God (and sen I am here

H

upon

upon my Testament, it is no place for  
me to lye in) that I neuer founde with  
anie Hie-land or Bordour thienes so  
greate ingratitude, and so many lyes  
& vile perjuries, as I haue found with  
some of them: and suffer not the princi-  
pales of them to brooke your lande if  
ye like to sit at rest: except yee would  
keepe them for trying your patience,  
as Socrates did an euill wife: And for  
preseruatiue against their poyson, in-  
terteine and aduance the godlie, lear-  
ned, and modest men of the ministerie,  
whom of (God be praysed) there lac-  
keth not a reasonable number: And  
by their prefermente to Bishop-  
pricks and Benefices (annulling that  
vile Acte of Annexation if yee finde  
it not done to your hande) yee shall  
not onelie bannish their Paritie (which  
can-

can not agree with a Monarchie) but yee shall also reestablishe the olde institution of three Estates in Parliament, which can no otherwaise bee done: but in this I hope (if God spare mee dayes) to make you a faire entrie; alwaies where I leaue, follow yce my foote-steppes: And the first that raileth against you, punish with the rigour of the lawe; for I haue else in my dayes bursten them with ouer-much reason.

And to end my aduice anent the Church estate, cherish no man more then a good pastor: hate no man more then a proud puritane, thinking it one of your fairest styles, to bee called A louing Nurish-Father to the Church, seeing all the Churches within your dominions planted with good Pastoures.

the doctrine and discipline mayntained  
in puritie according to Gods word, a  
sufficient prouision for their sustenta-  
tion; a comely ordour in their policie:  
pride punished, humilitie aduanced:  
and they so to reuerence their superi-  
ours, and their flockes them, as the flo-  
rishing of your Church in pietie, peace,  
and learning, may be one of the chiefe  
poyntes of your earthlie glorie; being  
euer alike war with both the extrea-  
mities, as well as ye repress the vaine  
Puritane, so not to suffer proud Pa-  
pall Bishoppes: but as some for their  
qualities will deserue to be preferred  
before others, so chaine them with such  
bonds as may preserue that estate from  
creeping to corruption.

The next estate now that by order  
commeth in purpose, according to  
their

## THE SECOND BOOKE

93

their rankes in Parliament, is the Nobilitie, although second in rank, yet ouer-farre first in greatnes and power, either to do good or euil as they are inclyned.

The naturall siknesses that I haue perceiued this estate subject to in my time, hath bene, a fectles arrogant conceite of their greatnesse and power: drinking in with their verie nurishe-milke, that their honour stood in committing thre poyntes of iniquitie: To thrall (by oppression) the meaner sort that dwelleth neere them to their seruice and following, although they hold nothing of them: To mainteine their seruants and dependers in any wrong, although they bee not answerable to the lawes (for any body wil mainteine his man in a right cause:) and for any

displeasure that they apprehend to be  
done vnto them by their neighbour, to  
take vp a plaine feide against him, &  
(without respect to God, King, or com-  
mon-weill) to bang it out brauelie, hee  
and all his kinne against him and all  
his: yea they will think the King far  
in their common, in-case they agree  
to graunt an assurance to a short day  
for keeping of the peace: where, by their  
natural duty, they are obliged to obey  
the Law and keepe the peace all the  
daies of their life, vppon the perrill of  
their craiges.

For remeid to these euils in their e-  
state, learne your Nobility to keep your  
laws as precisely as the meanest: feare  
not their orping nor taking the pet as  
long as ye rule well, for their preten-  
ded reformation of Princes taketh ne-  
uer

neuer effect, but where euill gouernement preceedeth. Acquaint your self so with al the honest men of your Barones and Gentle-men, as may make them pette to make their owne sutes to you them-selues, without making a bogle of you; in making the greate Lordes their intercessours (for intercession to Saints is Papistry) so shal ye bring to a measure their monstrous backes. And for their barbarous feids, put the lawes to due execution made by mee there-anents, beginning euer rathest at him that yee loue beste and is moste oblised vnto you, to make him an example to the reste; For yee shall make all your reformati-ones to beginne at your Elbowe, and so by degrees to flowe to the extremities of the Lande, and rest not

while yee roote out these barbarous  
feides, that their effects may as wel be  
smoared downe, as their barbarous  
name is vnknownen to any other nati-  
ons: for if this treatise were written to  
you, either in French or Latine, I could  
not get them named vnto you but by  
circumlocution: And for your easier  
abolishing of them, put sharply to exe-  
cution my lawes made against Gunnes  
and trayterous Pistolettes, thinking  
in your heart, tearming in your speach,  
and vsing by your punishments al such  
as weare and vse them, as brigandes  
and cut-throates.

On the other part, eschew the other  
extreamitie, in lighlying and contem-  
ning your Nobilitie: Remember how  
that errour brake the King my grand-  
fathers hearte: but consider, that ver-

tue

the followeth oftest Noble bloud. The worthines of their antecessours craueth a reuerent regard to be had vnto them: honour them therfore that are obedient to the law among them, as Peeres and Fathers of your land: The frequenter that your Courte can be garnished with them, think it the more your honour, acquenting and employing them in all your greatest affaires, sen it is they must bee your armes and executors of your lawes, and so vse your selfe louinglie to the obedient, and rigorouslie to the stubborne, as may make the greatest of them to thinke, that the chiefest poynt of their honour standeth in struiuing with the meanest of the lād in humilitie towardses you, and obedience to your lawes: dinging euer in their cares, that one of the principall

I

poynts

poyns of seruice that ye craue of them;  
is, in their persones to practise, and by  
their power to procure due obedience  
to the lawe; without the which, no ser-  
uice they can make can bee agreeable  
vnto you.

But the greatest hinder to the exe-  
cution of our law in this cuntry, ar thir  
heretable Shirifdomes & Regalities,  
which being in the hands of the great  
men wracketh the whole country: for  
which I know no present remedie, but  
by taking the sharper account of them  
in their offices, vsing all punishment  
against the sleuthfull that the lawe  
will permit: and aye as they vaik for  
anie offences committed by them, di-  
spone them neuer heretable againe:  
preassing (with time) to drawe it to  
the lovable custome of Englande,  
which

which yee may the easelier doe being King of both, as I hope in GOD yee shall.

And as to the third & last estate, which is our Burghes (for the small Barronnes are but an inferior part of the Nobilitie and of their estate) Thir Burghes (I saie) are composed of two sorts of men; to wit, Merchants and Craftes-men; euery one of thir sortes being subject to their owne infirmities.

The Merchantes think the whole common-weale ordained for making them vp, & (accoūting it their lawfull gaine & trade, to enrich them-selues vpon the losse of al the rest of the people) they transporte from vs thinges necessarie, bringing backe whiles vnnesessarie and whiles nothinge.

They bye for vs the worst wares, and  
sell them at the dearest prices: and  
suppose the victualles fall or ryse of  
their prices, (according to the abun-  
dance or skantnes thereof) yet the pri-  
ces of their wares euer rise but neuer fal  
according to the Persian lawes that can  
not be abrogated: & they are the spe-  
cial cause of the corruption of the Coin-  
ze, transporting al our own & bring-  
ing in forrayne, vpon what price they  
please to set on it. For our putting to  
them, put good lawes in execution that  
are alreadie made anent these abusers:  
but especially doe three thinges: Esta-  
blish honest, diligent, but few search-  
ers, (for manie bandes make slight  
worke) and haue an honest and dili-  
gent Thesaurer to take count of them:  
permit & allure forraine merchants,  
to

THE SECOND BOOKE 61

to trade here, so shall ye haue best and best cheepe wares, not bying it at the third hand: and set euerie yeare downe a certaine price of all things, considering first, how it is in other countries, & the price being set reasonably down, if the merchantes will not bring it home on the price, crie forrainers free to bring it.

And because I haue made mention here of the Coinzie, make your Coinzie fine Golde and Siluer, and garre the people be payed with substance, & not abused with number; so shall yee enrich the common-weall, and keepe a greate pose to the fore; if yee fall in warres or in any streightes; for the making it baser will breede your commoditie, but it is not to be vsed but at a great necessitie.

And the Craftes-men thinke we should bee content with their worke, howe bad and deare so euer it bee, and (if they in anie thing bee controlled) vp must the blewe-blanket goe; but for their parte take example by England, how it hath florished both in wealth and pollicie, sen the strangers Craftes-men came in amonge them. Therefore not onelie permitte, but allure straungers to come here also, taking as straight ordoure for repressinge the mutining of oures at them, as was done in England at their first in-bringing there.

But vnto one faulte is all the common people of this Lande subiecte as well Burgh as Lande, which is, to iudge and speake rasbelie of their Prince, setting the common-  
weale

## THE SECOND BOOKE 63

weale vppon foure proppes, (as wee  
 call it) euer weerying of the present  
 estate, and desirous of Nouelties:  
 For remedie whereof (besides the  
 execution of the lawes that would be  
 vsed against vnreuerent speakers) cer-  
 taine dayes in the yeare would be ap-  
 poynted, for delighting the people with  
 publick Spectacles of al honest games &  
 exercise of armes, as also for conuee-  
 ning of neighbours for enterteyning  
 friendship and hartlinesse, by honest  
 feasting & merrines: for I cannot see  
 what greater superstition can bee in  
 making plaies and lawfull games in  
 Maie, and good cheere at Yule, then in  
 eating Fish in Lentron and vppon  
 Fri-daies, the Papistes as well v-  
 sing the one as the other, so that al-  
 waies the Sabbothes bee kept holie,  
 and

and no unlawfull sportes vsed: And this forme of alluring the people, hath bene vsed in all well gouerned Republickes.

Ye see nowe (my Sonne) how (for the zeale I beare to acquaint you with the plain & single verity of al things) I haue not spared to playe the bairst against all the estates of my kingdome; but I protest before God, I do it with the fatherly loue that I owe to them all, onely hating their vices, whereof there is a good number of honest men free in euery estate.

And because (for the better reformation of all these abuses among your estates) It will be a greate helpe vnto you, to be wel acquaint with the nature and humoures of all your subjects, and to know particularlie the estate of e-  
 euery

THE SECOND BOOKE. 63

every part of your dominions; I woulde therefore counsel you, once in the yeare to visie the principall parts of the cuntry ye were in; and (because I hope yee shalbe King of moe cuntries then this) once in the three yeares to visie al your kingdomes, not lippening to Viceroyes but hearing your self their complaints, and hauing ordinarie Councelles and justice-seates in euerie kingdome of their owne Cuntry-men, and the principall matters euer to bee decided by your selfe when ye come at hore.

Ye haue also to consider, that yee must not only be carefull to keepe your subjectes from receiuing any wrong of others within, but also ye must be carefull to keepe them from the wrong of any forrayne Prince without, sen the sword is giuen you by God, not onely to

K

re-

revenge vppon your owne subiectes the wrongs committed vppon others; but farther, to reuenge and free them of forraigne injuries done vnto them: & therefore warres vpon just quarrelles are lawfull: but aboue all, let not the wrong cause be on your side.

Use all other Princes (as your brethren) honestly and kindly, keepe precisely your promise vnto them, althogh with your hurt: Striue with euery one of them in curtesie and thankfulnessse: As with all men, so especiallie with them be plaine and truethfull, keeping euer that Christian rule, To doe as ye woulde be done to; Especiallie in counting rebellion against any other Prince, a cryme against your selfe because of the preparatiue. Supplie therefore, nor truste not other

THE SECOND BOOKE

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ther Princes Rebelles; but pittie and succour all lawfull Princes in their troubles. But if any of them will not abstaine ( notwithstanding whatsoeuer your good desertes ) to wrong you or your subjectes, craue redresse at leisure: beare and doe all reason; and if no offer that is lawfull or honorable, can make him to abstaine nor reparaire his wrong doing; then for last refuge, committe the justnesse of your cause to God, giuing first honestlye vppe with him, and in a publick and honorable forme.

But omitting now to teach you the forme of making warres ( because that Art is better learned by practise nor speculation ) I will onelie set downe to you heere a fewe preceptes therein. Let first the justnesse of your cause

be your greatest strength, and then o-  
mit not to use all lawfull meanes for  
backing of the same: Consult therefore  
with no Necro-mancier nor Prophet  
upon the successe of your warres: re-

1. Sam. 31. 4. membring on King SAVLES misera-  
ble end: but (sen al Prophecies are cea-

sed in Christ) keep your Land cleane of  
al Sooth-sayers, according to the com-

Deut. 18. 10. mand in the Law of God & dilated by  
IEREMIE: neither committe your

quarrel to be tryed by a Duell, for it is  
a committing of it to a Lot, & there is  
no warrant for it in the Scripture sen  
the abbrogating of the old Law.

Luc. 14. 31. Before yee take on warres, play the  
wise Kings parte described by Christ:  
fore-seeing howe yee may beare it out  
with all necessarie prouision; especi-  
allie remember, that money is Nervus

belli.

belli. Chose old experimented Captaines,  
and young able souldiers: be extreme-  
lie strait and seuer in Discipline, as  
well for keeping of order, (which is as  
requisite as hardinesse in the warres)  
for punishing of sleuth, (which at a  
time may put the whole armie in ba-  
zard) as likewise for represing of mu-  
tinies (which in warres is wonderfull  
daungerous:) and looke to the Spani-  
yard, whose great succes in all his wars  
bath onely come through straightnesse  
of Discipline and order: for such er-  
rours may be committed in the warres  
as cannot be gotten mended againe.

Be in your owne person walkerife,  
diligent, and painefull; vsing the ad-  
vice of them that are skilfullest in the  
craft, as ye must doe in all craftes: bee  
homelie with your Souldiers as your

companions for winning their hearts;  
 Extreameley liberal for then is no time  
 of sparing: Be cold and forseeing in  
 deuising, constant in your resolu-  
 tiones; and forward and quicke in  
 your executiones. Fortifie well your  
 Campe, and assayle not rasblie without  
 an aduantage: Neither feare nor  
 lighbely your enemye: Be curious in de-  
 uising stratagemes (but alwaies ho-  
 nestlie) for of any thing they worke  
 greatest effectes in the warres, if secre-  
 cie be ioyned to inuention: And once or  
 twice in your own persone hazard your  
 selfe fairely but (hauing acquired so  
 the fame of courage and Magnanimi-  
 tie) make not a daylie soldior of your  
 selfe, exposing rasblie your person to  
 euerie perrill, but conserue your selfe  
 thereafter for the weale of your peo-  
 ple

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ple, for whose sake yee must more care  
for your self nor for your owne.

And as I haue counselled you to bee  
slow in taking on a warre, so aduise I  
you to be slowe in peace-making. Be-  
fore yee agree, looke that the grounde  
of your warres be satisfied in your  
peace; and that yee see a good suretie  
for you and your people: otherwaies, a  
honorable and just warre is more tole-  
rable, then a dishonorable and disa-  
uantageous peace.

But it is not ynough to a good king,  
by the thraldome of good lawes well  
execute to gouerne his people, if hee  
ioyne not therewith his vertuous life  
in his owne persone and in the per-  
sone of his Courte and company, by  
his good example alluring his Sub-  
iectes to the loue of vertue, and hatred  
of

of vice: And therefore (my Sonne) ſen  
all people are naturallie inclyned to  
follow their Princes example (as  
I ſhewed you before) let it not bee  
ſaid, that ye command others to keepe  
the contrarie courſe to that which in  
your owne perſone yee practiſe, making  
ſo your words and deedes to fight toge-  
ther: but by the contrarie, let your owne  
life be a Law-booke and a mirrour to  
your people, that therein they may read  
the practiſe of their owne Lawes; and  
therein they may ſee by your ſhaddow  
what life they ſhould leade.

And this example in your own life  
and perſone, I likewise deuide in two  
partes: The firſt, in the gouernement  
of your Courte and followers in all  
godlines and vertue: The next, in ha-  
ving your owne minde decked and en-  
riched

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riched so with all vertuous qualities,  
that there with ye may worthely rule  
your people: for it is not ynough that  
ye haue & reteyne (as prisoners) with  
in your selfe neuer so many good qua-  
lities and vertues, except yee employe  
them and set them on worke for the  
weall of them that are committed to  
your charge, *Omnis etenim virtus in actio-  
ne consistit.*

First then, as to the gouernement  
of your Court & followers, as ye ought  
to haue a great care for the ruling well  
of all your subiectes, so ought yee to  
haue a double care for the ruling-  
well of your owne seruantes, sen vnto  
them ye are both a Politicke, & Oeco-  
nomick gouernour: and as euerie one  
of the people will deelyte to follow the  
example of any of the Courteours, as

L

well

well in euill as in good, so what crime  
so horrible can be committed and o-  
uer-seene in a Courteoure, that will  
be an exemplar excuse for any other  
of the people boldelie to committe  
the like. And therefore, in two  
pointes yee would take good heed a-  
nent your Courte and House-holde;  
First, in choosing them wiselie: next,  
in careful ruling them whome ye haue  
chosen.

It is an olde and true Prouerbe,  
That a kindly Auer wil neuer become  
a good horse; for albeit good education  
and companie be great helpes to Na-  
ture, *Habitus* being most iustly called  
*altera Natura*: yet is it euill to get out of  
the fleshe that is bred in the bone (as  
the olde proverb saith:) be verie ware  
then in making choise of your ser-  
uants

THE SECOND BOOKE

73

nants and companie.

Nam turpius efficitur, quam non admittitur hospes.

And many respectes may lawfully let an admission, that will not be sufficient causes of deprivation.

All your seruants & Court must bee composed partly of minors (such as yong Lordes to be brought up in your company, or Pages & such like) & partly of men of perfit age, for seruing you in such roomes as ought to bee filled with men of wisdom & discretion. For the first sorte, ye can doe no more but choose them within age, that are come of a good and vertuous kinde, In fide parentum as Baptisme is used: For suppose that anima non venit ex raduce, but is immediatlie created by G O D and infused from  
2 above,

aboue, yett it is most certain, that vertue  
 or vice wil oft times (with the heritage)  
 be transferred from the parents to the  
 posteritie, and runne on a blood (as the  
 prouerbe is) the siknes of the mind be-  
 comming as kindly to some races, as  
 these sicknesses of the bodie that smit-  
 tet in the seede, Especially choose such  
 minors, as are come of a true and ho-  
 nest race, and haue not had the house  
 whereof they are descended infected  
 with falshood.

And as for the other sorte of your  
 companie and seruantes that ought to  
 bee of perfite age: first see that they bee  
 of a good fame and without blemish:  
 otherwise, what can the people thinke?  
 but that yee haue chosen a companie  
 vnto you according to your owne hu-  
 mour, and so haue preferred these men  
 for

for the loue of their vices and crimes  
 that ye know them to be guyltie of: for  
 the people that see you not within, can  
 not judge of you but according to the  
 out-ward appearance of your actions  
 and companie, which only is subiect to  
 their sight: And nexte, see that they  
 be indued with such honest qualities,  
 as are meete for such offices as yee or-  
 dayne them to serue in, that your  
 judgement may be knowne in imploy-  
 ing euery man according to his gifts;  
 & shortly, follow good king DAVIDS  
 counsell in the choyse of your seruants,  
 by setting your eye vpon the faith-  
 full and vpright of the Land to dwel  
 with you.

But here I must not forget to re-  
 member, and (according to my Fa-  
 therly authority) to charge you to pre-

fer specially to your service ſomaniſh as  
 haue truelie ſerued mee, and are able  
 for it, the reſte, honorable to rewarde  
 them, preferring their poſterity before  
 others as kindeſt: ſo ſhall yee not on-  
 lie be beſt ſerued, (for if the haters  
 of your Parents cannot loue you (as I  
 ſhewed before) it followeth of neceſſity  
 their louers muſt loue you) but fur-  
 ther ye ſhall keepe your thankful me-  
 mory of your Father, and procure the  
 bleſſing of theſe olde ſervantes, in not  
 miſſing their old maſter in you, which  
 otherwaies would be turned in a pray-  
 er for mee and a curſſe for you. Use  
 them therefore after my death as the  
 testimonies of your affection towards  
 me, truſting and aduancing thoſe far-  
 theſt whome I founde faithfullſte:  
 which yee muſt <sup>not</sup> diſcerne by their re-  
 wards,

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wardes at my handes (for rewardes) as they are bona Fortuna, so are they subiecte vnto Fortune) but according to the truste I gaue them, hauinge oft-times had better hearte then happe to the rewarding of sundrie: And on the other parte, as I wish you to kith your constante loue towards them that I loued, so desire I you to kith in the same measure your constante hatred to them that I hated: I meane bring not hame, nor restore not such as yee finde standing banished or forsaled by mee: The contrarie woulde kith in you ouer-greate a contempt of mee, and lightnesse in your owne Nature; For howe canne they bee true to the Sonne that were false to the Father?

But to retorne to the purpose anent the

choise

4

choise

choise of your seruants, ye shall by this  
wise form of doing eschew the inconue-  
nientes that in my minoritie I fel in a-  
nent the choise of my seruants: for by  
thē that had the command wher I was  
brought up were my seruants put vnto  
me, not choosing them that were meet-  
est to serue me, but whom they thought  
meetest to serue their turn about me; as  
kithed wel in manie of them at the first  
rebellion raised against me; which com-  
pelled me to make a great alteration  
among my seruants: and yet the exam-  
ple of that corruption made me to be  
longe troubled there-after with solici-  
ters, recommending seruantes vnto  
mee more for seruing in effect their  
freindes that put them in, then their  
maister that admitted them. Let my  
example then teach you to follow the  
rules

THE SECOND BOOKE. 21

rules here set down, choosing your ser-  
uants for your owne vse, and not for  
the vse of others: and sen ye must bee  
communisaura to all your people, so  
choose your seruants indifferently out  
of all quarters, not respecting other  
mens appetites, but their owne quali-  
ties: for as ye must command al, so rea-  
son would yee should be serued out of  
al as ye please to make choise. But spe-  
ciallie take good heede to the choise of  
your seruants that ye prefer to the of-  
fices of the crowne and estate; for in o-  
ther offices ye haue onely to take heede  
to your owne weale, but these concerne  
likewise the weale of your people for  
the which yee must be aunswerable to  
God. Choose then for all these offices  
men of knowne wisdom, honestie, &  
good Conscience, well practized in the

M poynts

poynes of the craft that yee ordaine  
 them for, and free of all factiones  
 and partialities: preferring them (as  
 ye wil be answerable to God) only for  
 their worthinesse, and not for pleasing  
 of friends: but specially choose honest,  
 diligent, meane (but responsall) men  
 to be your receiuers in money matters:  
 meane (I say) that yee may when yee  
 please take a sharpe account of their in-  
 tromission, without perrel of their brew-  
 ing any trouble to your estate: for this  
 hath bin the greatest wyght of my mis-  
 thriuing in money matters: especially,  
 put neuer a forrainger in any principall  
 office of estate, for that will neuer fail  
 to stir vp sedition & enuie in the coun-  
 try-mens hearts both against you &  
 him. But (as I said before) if God pro-  
 uide you with mo cuntries then this,  
 chose

chooſe the borne-men of euerie coun-  
trie to bee your chiefe Counſellours  
therein: And for concluſion of my ad-  
vice anent the choiſe of your ſer-  
uantes, delight to bee ſerued with men  
of the Nobleſt bloud that can be had:  
for beſides that their ſeruice ſhal breed  
you greate good-will, and leaſt enuie  
(contrary to that of ſtart-ups) ye ſhal  
oſt finde vertue followe Noblerates,  
(as I haue ſaide before ſpeaking of the  
Nobilitie.)

Now, as to the other point, anent your  
gouerning of your ſeruants whẽ ye haue  
choſen them: Make your Court and  
companie to bee a paterne of godli-  
lineſſe and all honeſte vertues to all  
the reſte of the people: Bee a day-  
lie Watch-man ouer your ſeruants,  
that they obeye your Lawes precisely

(for how can your lawes be kept in the Country, if they bee broken at your lugg?) punishing the breach thereof in a Courteour, more senerely then in the person of any other of your subjectes: and aboue all, suffer none of them (by abusing their credit with you) to oppress or wrong any of your subjectes: Be homelie or straunge with them as yee think their behauiour deserueth, and their nature may beare with. Thinke a quarrellous man a pest in your companie: Be carefull euer to preferre the gentlest natured and trustiest to the inwardest offices about you, especiallie in your Chalmer: Suffer none about you to mell in any mens particulars, but like the Turks Ianissairs, let them know no father but you, nor particuler but yours: And if any will mell in their kinne

kinne or friendes quarrelles, giue him  
 his leaue; for sen ye must be of no sur-  
 name nor kinne, but equal to al honest  
 men, it becommeth you not to bee fol-  
 lowed with partial or factious seruāts.  
 Teach obedience to your seruantes,  
 and not to think themselues ouer-wise;  
 and (as when any of them deserueth  
 it) yee must not spare to put them a-  
 waie; so, without a seene cause change  
 none of them: Paie them (as al others  
 your subjectes) with premium or poena  
 as they deserue, which is the verie  
 ground-stone of good gouernement:  
 Employe euerie man as ye thinke him  
 qualified, but vse not one in al thinges,  
 least he waxe proude and be enuyed by  
 his marrowes: Loue them best that are  
 playnest with you, and disguiseth not  
 the truetb for all their kinne. Suffer

none to be evil tonged nor back-biter  
 of them they hate: Command a hartely  
 and brotherly loue among al them that  
 serue you: and shortlye, mainteyne  
 peace in your Courte and bannish en-  
 uie: Cheerish modestie, banish debo-  
 shed insolence; foster humilitie, re-  
 presse pryde; setting downe such a  
 comelie and honorable order in all the  
 poyntes of your seruice, that when  
 King straungers shall vise your Courte,  
 o. 20. they maye (with the Queene of She-  
 ba) admire your wisedome in the glo-  
 rie of your house, and comely ordour a-  
 mong your seruants.

But the principal blessing that yee  
 can get of good companie will stande  
 in your Marying of a godlie and ver-  
 teous Wife: For shee muste bee nea-  
 rer vnto you then anie other compa-  
 nie,

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me, being flesh of your flesh and bone  
of your bone (as God himselfe saide  
to A D A M.) And because I know <sup>Gen. 2.  
25</sup>  
not but God maie call mee before yee  
be readie for Mariage, I will shorte-  
lie set downe to you heere my aduise  
therein.

First of al consider, that Mariage is  
the greatest earthly felicity or miserie,  
that can come to a man, according as it  
pleaseth god to bles or curse the same:  
sen without the blessing of God then ye  
cannot look for a happy succes in mari-  
age, ye must be careful both in your pre-  
paration for it, & in the choise & v-  
sage of your wife to procure the same:  
By your preparation (I meane) that  
ye must keepe your bodie cleane and  
unpolluted, while ye giue it to your  
Wife whometo onlie it beelongeth:

For how can ye justlie craue to be ioy-  
 ned with a pure Virgin, if your bodie  
 be polluted? why should the one halfe  
 be cleane, and the other defiled? And  
 suppose I know, Fornication is thought  
 but a veniall sinne by the most parte  
 of the world, yet remember well what  
 I said to you in my first booke anente  
 Conscience, and counte euerye sinne  
 and breach of Gods lawe, not accor-  
 ding as the vaine worlde esteemeth of  
 it, but as God the iudge and maker of  
 the lawe accounteth of the same: heare  
 God commanding by the mouth of  
 1. Cor. 6.9. **PAVL** to abstaine from fornication,  
 declaring that the fornicator shall not  
 inherit the kingdome of heauen; and  
 Revel. 22.15. by the mouth of **IOHN** reckoning out  
 fornication among other greivous sins  
 that debarres the committars among  
 Dogs

## THE SECOND BOOKE

Dogges & Swine, from entrie in that  
 Spirituall and beauenlie Ierusalem:  
 and consider, if a man shall once take  
 vpon him to count that ~~he~~ which  
 God calleth heauie, and veniall that  
 which God calleth greuous; begin-  
 ning first to measure any one sinne by  
 the rule of his lust and appetites, and  
 not of his Conscience; what shal let him  
 to do so with the next that his affecti-  
 ones shall stirre him to, the like reason  
 seruing for all? and so to go forward  
 while he place his whole corrupted af-  
 fections in Gods roome, & then what  
 shall come of him? but (as a man gi-  
 uen ouer to his owne filthie affections)  
 shall perish into them. And because we  
 are all of that nature, that sibbest ex-  
 amples twicheth vs neere; Consider  
 the difference of successe that God  
 N gran-

30 *THE MARRIAGES OF THE KING*  
granted in the Mariages of the King  
my Grande-father and me your owne  
Father: the rewarde of his harlotrie  
(proceeding from his euil education)  
being the suddaine death at one time  
of two pleasant yong Princes; and a  
daughter only borne to succeed to him,  
whome hee had neuer the happe so  
much as once to see or blesse before  
his death, leauing a double curse be-  
hinde him to the land, both a Woman  
of sexe, and a new borne babe of age  
to reigne ouer them: And as for the  
rewarde of my continencie, your selfe  
and sibbe-folkes to you are (praise  
bee to G O D) sufficient witnesses.  
Bee not ashamed then to keepe cleane  
1. Cor. your bodie (which is the Temple of  
6. 19. the holie Spirite) notwithstanding all  
vaine allurements to the contrarie,  
dis-

THE SECOND BOOKE <sup>or</sup>  
discerning truely and wisely of euery  
vertue and vice according to the true  
qualities thereof, and not according  
to the vaine conceites of men.

As for your choise in Mariage,  
respect chiefly the three causes where-  
fore Mariage was first ordained by  
God, and then ioyne three accessories,  
so far as they may be obtayned vnde-  
rogating to the principalles.

The three causes it was ordeined  
for, are, for staying of luste, for pro-  
creation of Children, and that man  
should by his Wife gette a helper like  
himselfe. Defer not then to Ma-  
rie while your age, for it is ordained  
for staunching the luste in your youth:  
Especially a King must timously Ma-  
rie for the weall of his people: Nor  
Marie not for anie accessorie

cause or worldly respected) a woman  
unable either through age, nature, or  
accident, for procreation of children.  
For in a King that were a double fault  
aswel against his own weale as against  
the weale of his people: nor yet Marie  
not one of knowne euill conditions or  
vicious education, for the woman is or-  
dained to be a helper and not a hinde-  
rer to man.

The three accessories which (as I  
haue said) ought also to bee respected  
without derogating to the principall  
causes, are Beauty, Riches, & friend-  
ship by allie, which are all blessings of  
God: for beantie increaseth your loue  
to your Wife, contenting you the bet-  
ter with her without care for others:  
And riches and greate allie, do both  
make her the abler to be a helper vnto  
you:

## THE SECOND BOOKE

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you But if (ouer great respect being  
had to these accessories) the principal  
cause be ouer-seene (which is ouer-  
oft practized in the world) as of them  
selues they are a blessing being wel vsed,  
so the abuse of them wil turne them in  
a curss: for what can al these worldly  
respectes auaille, when a man shal finde  
himselfe coupled with a Demill, to bee  
one flesh with him & the balse Mar-  
row in his bed? Then (though too late)  
shal he find that beauty without boun-  
tie, wealth without wisdoms, & great  
friendshippe without grace and ho-  
nestie, are but faire shewes and the  
deceitfull masques of infinite mis-  
eries.

But haue ye respect (my Sonne) to  
yone three special causes in your Ma-  
riage, which flowe from the first In-  
stiti-

Math. Institution thereof. Et cetera omnia adiu-

6.33. ciuntur vobis : and therefore beware to

Marie any but one of your owne  
Religion, for how can ye be of one flesh  
and keepe unitie betuixte you, being  
members of two opposite Churches?  
Disagreement in Religion bringeth  
euer with it disagreement in manners,  
& the dissention betuixt your Prea-  
chours and hers, will breede and  
foster a dissention among your sub-  
iectes, taking their example from your  
familie, besides the perrell of the e-  
uill education of your Children: Nei-  
ther pride you that yee wil bee able to  
frame & make her as yee please: that  
deceiued SALOMON the wisest  
king that euer was, the grace of Per-  
seuerance not being a floure that grow-  
eth in our Gardene. Remember also  
that

that Mariage is one of the greatest actiones that a man doeth in all his time, especiallie in taking of his firste wife; And if hee Marie first basely beneath his ranke, he will euer be the lesse accounted of thereafter: And lastly, remember to choose your Wife as I aduised you to choose your seruantes, that shee be of a whole and cleane race, not subject to the hereditarie sicknesses, either of the soule or the bodie: For if a man will bee carefull to breede Horses and Dogges of good kindes; Howe much more carefull should he be for the breed of his own loynes? So shal ye in your marriage haue respect to your Conscience, honoure, and naturall weall in your Successoures. When yee are Mari-  
ed, keep inuiolably your promise made

to God in your Mariage, which all  
standeth in doing of one thing, and ab-  
steyning from an other, to treate  
her in all things as your Wife and the  
halse of your selfe, and to make your  
bodie (which then is no more yours but  
properly hers) common with none o-  
ther. I trust I neede not to insfist here  
to dissuade you from the filthy vice of  
Adulterie; remember onely what so-  
lemne promise ye make to God at your  
Mariage: and sen it is onely by the  
force of that promise that your bairnes  
succeede vnto you, which otherwaies  
they could not doe; equitie and reason  
would ye should keepe your part ther-  
of: God is euer a seuerer auenger of all  
perjuries: and it is no oath made in  
moues, that giueth power to bairnes to  
succeede to great kingdomes: haue the  
King

THE SECOND BOOKE

King my Grande-fathers example  
before your eies, who by his adulterie  
bred the wrak of his lawfull daughter  
and heire, in begetting that Bastarde  
who unnaturally rebelled & procured  
the ruine of his owne Sister: and what  
good her posteritie hath gotten sen-  
fyn of that unlawfull generation,  
BOTHVELS trickes can beare wit-  
nesse. Keepe precisely then your pro-  
mise made at Mariage, as yee would  
wishe to bee partaker of the blessinge  
therein. And for your behauiour to  
your Wife, the Scripture can best giue  
you Counsell therein? Treat her as  
your owne flesh: Commande her as her  
Lorde: Cheerish her as your helper:  
Rule her as your pupill: Please her in  
all thinges reasonable; but teach her  
not to bee curious in thinges that be-

O

longeth

longeth her not: ye are the head, shee is  
your bodie: it is your office to command  
and hers to obey; but yet with such a  
sweete harmonie, as shee should bee as  
readie to obeye as ye to commande, as  
willing to follow as ye to goe before,  
your loue being wholie knit vnto her,  
and all her affectiones louingly bente  
to follow your will. And to conclude,  
keepe specially three rules with your  
Wife: First, suffer her neuer to med-  
dle with the Politick gouernement  
of the common-weale, but hold her  
at the Oeconomick rule of the house,  
and yet all to bee subiecte to your di-  
rection: Keepe carefullie good and  
chast companie about her, for Wo-  
men are the fraylest sexe: And bee  
neuer both angrie at once, for when  
ye see her in passion yee shoulde with  
reason

THE SECOND BOOKE. 99

reason dautone yours; For both when  
ye are setled yee are meetest to judge  
of her errours, and when shee is come  
to her selfe, she may be beste made to  
apprehende her offence and reuerence  
your rebuke. If God sende you succes-  
sion, bee carefull for their vertuous e-  
ducation: loue them as ye ought, but let  
them knowe as much of it as the gen-  
tlenesse of their nature will deserue,  
conteyning them euer in a reuerente  
loue and louing feare of you: And  
incase it please God to prouide you  
to all thir three Kingdomes, make  
your eldest sonne ISAAC, leauing him  
all your kingdomes, and prouide the  
rest with priuate possessiones: other-  
wayes by deuiding your Kingdomes,  
yee shall leaue the seede of diuisione  
and discorde among your posteritie:



one of them (which is Temperance)  
 Queene of all the reſte within you; I  
 meane not by the vulgare Interpreta-  
 tion of Temperance, which onely ſtan-  
 deth in the moderate uſing of meat &  
 drinke; but I meane of that wiſe mo-  
 deration, that firſt commanding your  
 ſelfe, ſhall (as a Queene) commande  
 all the affectiones and paſſions of your  
 minde, and (as a Phyſition) wiſely  
 mixe al your actiones according there-  
 to: Therefore (not onely in al your af-  
 fectiones and paſſiones, but) euen in  
 your moſt vertuous actiones, make euer  
 moderation to bee the chiefe ruler.  
 For although Holineſſe bee the  
 firſte, and moſt requiſite qualitie of a  
 Chriſtian (as proceeding from the true  
 feare and knowledge of God) yet yee  
 remember how in the concluſion of my

first booke, I aduised you to moderate al  
your outwarde actiones flowing there-  
fra; The like saye I now of Iustice,  
which is the greatest vertue that pro-  
perly belongeth to a kings office.

Use Iustice, but with such modera-  
tion as it turne not in Tyrannie, other-  
waies *summum ius, is summa iniuria*: as  
for example, if a man of a knowne ho-  
nest life be inuaded by brigandes or  
theeves for his purse, and in his owne  
defence slaie one of them, because they  
were not at the Horne, and that al-  
though they were both moe in num-  
ber, and also knowne to be deboshed  
and insolent liuers, where by the con-  
trary, he was single alone, being a man  
of sound reputation, yet because there  
was no eye-witnesse present that could  
verifie their first inuading of him, shal  
he

He therefore lose his head? & likewise  
by the law-burrowes in our lawes, men  
are prohibited under pecuniall paines,  
from any waies inuading or molesting  
their neighbours person or boundes; if  
then his horse break the tedder & pa-  
stor in his neighbors meadow, shal he pay  
two or three thousand poundes for the  
wantonnes of his horse or the weaknes  
of his tedder? surely no: for Lawes are  
ordeined as rules of vertuous and so-  
ciall living, and not to bee snares to  
trap your good subjects: and therefore  
the Lawe must bee interpreted accor-  
ding to the meaning, and not to the li-  
terall sense thereof, Nam ratio est anima  
legis.

And as I said of Iustice, so saie I of  
Clemencie, Magnanimitie, Liberali-  
tie, Constancie, Humilitie, & al other  
prince-

[illegible]

hunger, and will be faine of chissels for  
his part: and what is betwixt the pride  
of a glorious NEBVCHADNEZAR  
and the preposterous humilitie of one  
of our Parliane Ministers, clayming  
to their Paritie, and crying, Wee are  
all but vile Wormes, & yet will judge  
and give law to their King, but will be  
indged nor controlled by none: Surely,  
there is more pride vnder such a ones  
black-bonnet, nor vnder great ALEX-  
ANDERS Diademe (as was saide of  
the closter of DIOGENES.)

But aboue all vertues study to know  
well your owne craftie, which is to rule  
your people: And when I saye this, I  
bid you know all crafties: For except ye  
know euerie one, how can yee controll  
euerie one, which is your proper office.  
Therefore, besides your education, it is

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ne-



the knowledge of all faculties, & consequently be on the counsel of all crafts, that ye may be able to containe them all in order (as I have already said) Knowledge & learning is a light burden, the weight whereof will never presse your shoulders: First of all then studie to be well scene in the Scriptures, as first for the knowledge of your owne salvation, as that ye may be able to containe your Church in their calling, as Cato was a queatule for the ruling them, which is no small poynte of your office, taking specially heed, that they vague not from their place in the Pulpit: for if ever we would have peace in your Lande, suffer them not to meddle with the policie or estate in the Pulpit: But snibbe sickertie the first that minister to us And (if bee like to appeale



THE SECOND BOOKE

both of right and wrong,  
 and their before loosens and ob-  
 scures, the shortest being ever both  
 the fairest and plainest forme, and the  
 long former serves only for the en-  
 riching of the Adversaries and Clerkes  
 with the spoyle of the whole Countrey.  
 And therefore delights to haue whilst  
 your Sufficiency and your carefullie their  
 proceedings, taking narrow view of a  
 misbreedy may be tried among them,  
 which cannot only severely be puni-  
 shed: Spare not to go there for gracing  
 (that farre) I amie that yee fauoure, by  
 your presence to procure them ex-  
 pedition of Justice (although that  
 should be speciallie done for the poore  
 that can not waite on:) but when ye  
 are there remember the throne is Gods  
 and not yours, that yee sit in: and let

[illegible]

plaine as you can and suffer no such  
unlawful beards there with their de-  
votion, but let every party tell his own  
truth himselfe, and we will not be the  
complainers of the oppressed, nor  
will we meddle with every thing to the or-  
dinary jurisdiction for clearing of  
confusion, but let it be your own charge  
to take a sharpe count of every man  
in his office as the law doth require.  
And next the law, I would have you  
not be well versed in antient histories,  
Especially in the Chronicles of al-  
most all nations: I mean not of such infamous im-  
mortalities as BYCHANANES or KNOXES  
chronicles, for if any of these infa-  
mous libels remaine while your daies,  
use the law upon the keepers thereof,  
for in that poynt I would have you a  
Psychogist, to think that the Spirits  
of

The first of these is the fact that the  
 Government has been unable to  
 obtain the necessary funds to  
 carry out its policy. This is due  
 to the fact that the Government  
 has been unable to obtain the  
 necessary funds to carry out its  
 policy. This is due to the fact  
 that the Government has been  
 unable to obtain the necessary  
 funds to carry out its policy.

shall be able to subvert upon the  
 ruins of their country. As for the  
 study of other liberal artes and scien-  
 ces, I would have you reasonably ver-  
 gine to them, but not pressing to be a  
 perfect master in any of the, for that can  
 not be done without the pursuit of  
 your calling (and served before) and  
 where (by the evens) winning the  
 crown) ye shall be interrupted in your  
 demonstration (as ARCHIMEDES  
 was) your people (I now) ye have  
 very liberally upon it I grant it is more  
 ye have some entrance, specially in the  
 study of arithmetic for the knowledge  
 of the art. And also in the situation of  
 Camps, and Fortifications, breed-  
 ing of such like. And let not this  
 your knowledge be dead without fruit  
 (as Saint JAMES speaketh of faith) 17.

Q

but

THE FIRST PART OF THE  
HISTORIE OF THE REIGNE OF  
HENRY THE SEVENTH  
BY  
JOHN HALL  
OF  
THE  
CITY OF  
LONDON  
PRINTED  
BY  
I. I. I.  
IN  
THE  
CITY OF  
LONDON  
IN  
THE  
YEAR  
OF  
OUR  
LORD  
MDCCLXXII

THE SECOND BOOKE. H

And thus I am humbled in hand  
 And praye, as I do towards GOD  
 Considering you suffer not in fluffe but  
 in earnest and only by his ordinance  
 from the blessing of your people. But all  
 forward your blessing in go. 15. 16.  
 And because it is likely by the course  
 of nature, that my Wife shall outlive  
 me, as she is able to purchase my  
 blessing. Hence your Mother. for  
 DEERSHEBA is borne on your  
 right hand. Offered her for no thing,  
 much lesse wrong here remember her.  
 Quia longadecum ruerit infidia mentis.  
 And thus your flesh & blood is made of  
 her & her in you (like the young lords  
 and ladies) your first dures upon  
 your Mother, but please ever ear-  
 nestly to deserve her blessing; neither  
 dooing your selfe with many that sale.

with you



THE SECOND BOOKE

I have long heard and seen the use  
 of law in oppressing the poor  
 (as many do) that which yet  
 can stand by law, turned by the will  
 drawing of your countenance from  
 justice and in the year of oppression  
 when their clothes shall be  
 you, oppressing the oppressor accord-  
 ding to Christ's parable of the two  
 debtors. Mat.  
18.23.  
 I have heard and seen the use  
 of keeping conscience, not only in  
 your private regards but also in  
 being also in the midst of all  
 respect, you shall see that in the  
 the scripture that shall inconstitute  
 LIPSUS persuaded in his conscience.  
 But although you are not a slave, not to  
 scale submission, yet let not the feeling of  
 them for ever rule & danger your rea-  
 son, as may state you from taking and



## THE SECOND BOOKE

mind of the person reporter nexte,  
 what credence be can haue in the word of  
 him whom of he maketh the re-  
 port, & lastly, the likely hood of the pur-  
 pose itself, & lastly the nature & by past  
 life of the delated person. & where ye  
 finde a fault, as ye will him. & al-  
 though it be true, that a Prince can  
 neuer without secrecy do great things,  
 yet it is better of times to try reportes,  
 then by credulity to foster suspicion vpon  
 an honest man, for sen suspicion is the  
 Tunicke of sickness, as the fruits of an eu-  
 il Conscience, potius in alteram partem  
 pergit, I meane, in not mistrusting one  
 whom to so such dishonesty was knowne  
 before: But as for people that haue  
 slipped before, Argumentum a simili  
 may iustly breede preiudice by fore-  
 sight.



OF THE BEHAVIOUR  
OF A KING  
IN INDIFFERENT  
THINGS.

**I**n a true old saying,  
That a King is  
as one set on a scaffold,  
whose smallest actions  
& gestures all the peo-  
ple gazingly do behold: and therefore  
although a King be never so precise in  
the dischargeing of his office, the peo-  
ple who see but the outward part,  
will ever judge of the substance by the  
circumstances, & according to the out-  
ward appearance (if his behaviour be  
light or dissolute) will conceive pre-  
-

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cu



### THE THIRD BOOKE

of virtuous qualities.  
The whole in different actiones of a  
man may be diuided in two sortes. In his be-  
haviour in thinges necessarie, as foode,  
sleeping, rayment, speaking, wri-  
ting, and gesture. And in thinges not  
necessarie (though conueniente and  
lawfull) as pastimes or exercises,  
and vsing of companie for recreation  
on.

As to the indifferent thinges neces-  
sarie, although that of themselves they  
cannot be wanted, and so in that case  
are not indifferent, as likewise in  
case they bee not used with moderati-  
on (declining so to the extremitie  
which is vice) yet the quality & forme  
of using of them, may smell of vertue  
or vice, and be greate furtherers to  
one or the other.

To

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I have thought fit to publish this  
- book, as it is a publick good, and  
- I am persuaded, that it will be  
- useful to the publick, and will  
- serve to instruct them in the  
- nature of the law, and the  
- rights of the subject. Therefore, as  
- King's use  
- of the publick is meet and ho-  
- nourable, and yet so safe, as not to of-  
- fend the opinion that yet love not to  
- be so complaisant, which is one of the  
- marks of a Tyrant, as Libanius, that  
- your daughter is a prince's daughter, be not  
- thought to be for private satisfying of  
- your daughter, which you would do as  
- should be published to serve. For  
- your Table has honourably served, but  
- serve your appetite with few dishes  
- (as young CYRUS did) which both  
- is holiest and freest from the vice  
of

### THE THIRD BOOKE

of delicacie, which is a degree of gluttony. And use most to eat of reasonable rude and common meates, as well for making your bodie strong and durable for travell, as that ye may be the harder received by your meane subjects in their houses, when their cheer may suffice you; which otherwise would be imputed to you for pride, and breed disdain in them. Let all your foode be of simples, without composition or sauces, which are more like medicines then meate: the using of them was counted among the auncient Romanes, a filthy vice of delicacie (because they serve only for pleasing of the taste, and not for satisfying of the appetite) abhorring APITIVS their own Citizen, for his vice of delicacie. Like as both the Grecians and Ro-

manes



# THE THIRD BOOKE

11

Keep them an open and cheereful countenance, garning them reade pleasant histories unto you, that profite may be mixed with pleasure: & when ye are thus disposed, intertaine pleasant, quick but honest discourses.

And because men are prone to sleeping, be also moderate in your sleep, for it goeth much by use; & remember, that if your whole life were divided in four partes, three of them would be found to be consumed on meate drinke, and sleepe. But albeit ordinarie times would commonlie be kept in meate and sleepe, yet use your selfe wisely so, that any time in the foure and twenty houres may bee alike to you for any of them; that thereby your dyet maye bee accommodat to your affaires, & not your affaires to your diet;



that which dreamers are dreamers  
 and are not in Christ: & therefore  
 take no heed of faults either in dreams  
 or in any other thing, for that is a  
 proof of ignorance and is uncomely  
 in a Christian, who should be af-  
 fected with certain faults, such as, all  
 sorts and means being a life to Chris-  
 tianity (as PAYLL saith.)

Rom.

14.14.

Now followeth a speake of ray-  
 ment, sheweth what is the or-  
 dinary attire that followeth next to  
 sleep: Be also moderate in your ray-  
 ment, neither over superfluous (like a  
 debauched waster) nor yet over base  
 (like a miserable poulder) nor artifi-  
 ciallye trimmed and decked (like a  
 Courtier) nor yet over sing-  
 gillie decked (like a Cantorie clowne)  
 nor over lightly (like a Cantorie Sol-  
 S dior.

not therefore using your selfe to any  
great softnes and delicacie in your sleep  
more nor in your meate, and speciall  
be in case yee haue adoe with the  
warres.

Let not your Chalmers be thronged  
common the time of your rest, as wel for  
comelines, as for eschewing of carying  
clatters out of the same: Let them that  
haue the credit to serue in your Chal-  
mer be trustie and secret: for a King  
will haue neede to vse secrecie in ma-  
ny thinges, but yet behaue your selfe  
so in youre greatest secretes, as yee  
neede not bee ashamed suppose they  
were al proclaymed at the Crosse. But  
speciall see that those of your Chalmer  
be of a sounde fame, and without blem-  
ishe: Take no heed to any of your  
Dreames, for all Prophecies, visions,  
and

# THE THIRD BOOKE

or prophetick dreames are accompli-  
shed and ceased in Christ: & therefore  
take no heed to fancies either in dreams  
or any other thinges, for that error  
proceedeth of ignorance and is unwor-  
thy of a Christian, who should be as-  
sured quod omnia sunt sancta sanctis, all  
daies and meates being a like to Chri-  
stianes (as PAYLL sayth.)

Rom.  
14.14

Next followeth to speake of ray-  
ment, the on-putting whereof is the or-  
dinary action that followeth nexte to  
 sleepe: Be also moderate in your ray-  
ment, neither over-superfluous (like a  
 deboshed waister) nor yet over-base  
 (like a miserable pedder) not artifi-  
 ciallie trimmed and decked (like a  
 Courtigane:) nor yet over slug-  
 gishlie clothed (like a Cantrie-clowne)  
 npt over lightly (like a Cantrie Sol-  
 dier,

S

dier as a yaine young Courtier) nor  
yet ouer grauely (like a Minister.)  
but in youre garments bee proper,  
cleanely, comely, and honest, wearing  
your cloathes in a carelesse yet comely  
forme: keeping in them a midde forme,  
inter Togatos & Palliatos: betwixte the  
grauitie of the one and lightnesse of  
the other: thereby to signifie, that by  
your calling ye are mixed of both the  
professions, TOGATVS as a iudge  
making & pronouncing the law, PAL  
LIATVS by the power of the sword: as  
your office is likewise mixed betwixte  
the Ecclesiastical and civil estate: for a  
King is not merelious, as both the Pa  
pistes and Anabaptists would haue  
him, to the which errour also our puri  
tanes incline ouer far. But to retorne  
to the purpose of garments, they ought  
to

to be used according to their first in-  
stitution by God, which was for three  
causes: to hide our nakednesse and  
shame, and consequentlie to make vs  
more comelie: And thirdly, to pre-  
serue vs from the injuries of heate and  
colde. If to hide our nakednesse and  
shamefull partes, these naturall partes  
ordained to be hidde shoulde not then  
be represented by anie formes in the  
cloathes, as the greate filthy Baloppes  
do (bearing the pensel of PRAPVS)  
which therefore I thinke the onelie  
unlawfull forme of cloathes: And  
if they shoulde helpe our comelines, they  
shoulde not then by their paynted prei-  
ned fashione serue for baytes to filthy  
Lecherie, as false beere and fairding  
doe among mochastr women: And  
if they shoulde preserue vs from the

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injuries of heats and colde, men should  
not (like senseless stones) contemne God  
in lightening the seasons, glorying to  
conquer honour on heat or cold: And  
although it be praise worthy and ne-  
cessarie in a Prince, to be patient ago-  
nst it thus, when he shal haue adoe with  
warres vpon the feeldes, yet I thinke  
it meete that ye goe both clothed and  
armed, nor naked to the battle, except  
ye would make you light for away run-  
ning, and yet for cowardes, meane addet  
dies. And shortly, in your Clothes keep  
a proportion, as well with the seasons  
of the yeare, as of your age, in the fa-  
shions of them being carelesse, vsing  
them according to the common forme  
of the time, whiles richer, whiles  
meaner clothed as occasion serueth,  
without keeping any precise rule there  
in

# THE THIRD BOOKE vi

Vn, for if your minde be found occupied  
 vpon them, it will bee thought idle &  
 superfluous, as CESAR said de contempto  
 diuine, whose spirits therefore he fea-  
 red not: but speciallie eschew to be ef-  
 feminate in your clothes, in perfu-  
 ming, preining, or such like: and faile  
 neuer in time of warres to be galliar-  
 dest and bravest, both in clothes and  
 countenance: and make not a foole of  
 your selfe in disguising, or wearing  
 long your haire or nayles, which are but  
 encrements of Nature, & beware  
 such misusers of them, to be either of a  
 vindictive, or a vaine light naturall; e-  
 specially, make no vomes in such vaine  
 and outward things as concerne ei-  
 ther meate or clothes.

Let your selfe and all your Courte  
 beare no ordinarie armour with your  
clothes

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cloathes but such as is knightly & ho-  
norable, I meane Rapier, Swords, and  
Daggers: for <sup>such</sup> ~~the~~ weapons in the  
Court betaketh confusion in the coun-  
try: & therefore banish not only from  
your court all trayterous offensive wea-  
pons forbidden by the lawes, as gunnes  
and suchlike (whereof I spake already)  
but also such trayterous defensive  
armes, as Seecretes, Platesleeues, and  
suchlike vnseene armour, for (besides  
that the wearers thereof may be pre-  
supposed to haue a secret euill intenci-  
on) they want both the vses that defen-  
siue armour is ordained for, which is,  
to be able to hold out violence, and by  
their outward glauncing in their ene-  
mies eies, to strike a terror in their  
hearts, where by the contrarie they can  
serue for neither, being not onely un-  
ble

ble to resist, but dangerous for shots,  
and giuing no outward glance against  
the enemy, being only ordeined for be-  
traying under trust, whereof honeste  
men should bee ashamed to beare the  
outwarde badge, not resembling the  
thing they are not. And for answere a-  
gainst thir arguments, I knowe none  
but the old Scottes fashion, which if it  
be wrong, is no more to be allowed for  
ancientnes, nor the olde Masse it,  
which also our forebeares ved.

The next thing that ye haue to take  
heede to, is your speaking & language,  
whereunto I ioyne your gesture, sen  
acione is one of the chiefest qua-  
lities that is required in an oratour,  
for as the tongue speaketh to the eares,  
so doth the gesture speake to the eies  
of the auditoure. In both your speaking  
and

and your gesture then, use a natural &  
plaine forme, not fardis with artificer:  
for (as the French-men saie) Rien  
couterfaict fin: But eschewe al affectat  
formes in both. In your language bee  
plaine, honest, naturall, comely, cleane,  
short, and sententious; eschewing both  
the extremities, as well in not using a  
rusticall corrupt leid, nor yet booke-  
language, and Pen and Inke-borne  
tearmes, and least of all, mignardo and  
effeminate tearmes: but let the grea-  
test parte of your Eloquence consist in  
a naturall, cleare, and sensible forme  
of the deliuerie of your minde, buylded  
ay upon certaine and good groundes,  
tempering it with gravitie, quickenes  
or merities according to the subiect,  
and occasion of the time, nor tann-  
ing in Theologie, nor allending  
Scrip-

Scripture in drinking purposes (as o-  
uer many do) use also the like forme in  
your gesture, neither looking fillety (like  
a stupide pedant) nor unsetledly with  
an vncooth morgue (like a new-come-  
ouer Canastier) but let your behavior be  
natural, gruaue, & according to the fashi-  
on of your cuntry. Be not ouer sparing  
in your courtesies, for that will be im-  
puted to inciuilitie and arrogancie; nor  
yet ouer prodigall in jowking or nod-  
ding at euery step, for that forme of  
being populare, becommeth better as-  
piring ABSALONS then lawfull  
Kings, framing euery your gesture ac-  
cording to your present actiones, look-  
ing grauelie and with a maiestie when  
ye sit in iudgemente, or giue audience  
to Embassadours: homely, when ye are  
in priuate with your owne seruantes:

T

me-

merely when ye are at any pastime or  
merrie discourse, and let your coun-  
tenance smell of courage and Magna-  
nimitie when ye are at the warres: and  
remember (I say over againe) to bee  
plaine and sensible in your language;  
for besides that it is the tongues office  
to be the messenger of the mind, it may  
be thought a pointe of imbecillitie of  
of spirit in a King to speake obscurely,  
much more untruely, as if he stode  
awe of any in uttering his thoughts;  
except some unhappie mutinie or sud-  
daine rebellion were blazed vp: then  
indeed it is a lawfull pollicie, to beare  
with that present fire confusion by fair  
generall speeches: (keeping you as far  
as ye can from direct promises) while  
the fire be quenched, & that confused  
masse separated, & to do otherwaies, it  
were

were no Magnanimity, but rash temp-  
ring of God. Remember also, to put a  
difference betwixt your forme of lan-  
guage in reasoning, and your pro-  
nouncing of sentences or declarator of  
your will in judgement, or anye other  
waies in the points of your office: for in  
the former case, yee must reason plea-  
santly & patiently, not like a king, but  
like a priuat man, & a scholer: other-  
waies, your impatience of contradicti-  
on wil be interpreted to be for lacke of  
reason on your part, where in the points  
of your office, yee should ripely ad-  
vise indeede before ye giue forth your  
sentence: but fra it bee giuen forth,  
the suffering of anye contradiction, di-  
minisheth the majestie of your autho-  
rity & maketh the processes endles, the  
like forme woulde also be obserued by



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143

of all uncomelines and dishonestie: &  
according to HORACES counsell  
de arte poetica.

Nonum premantur in annum.

I meane both your verse and youre  
prose: letting first that furie and beate  
coole at leasure wherewith they were  
written, & then as an uncouth judge  
and censure, reuising them ouer againe,  
antequam vltimam adhibeas manum. If yee  
would write worthilie, choose subjects  
worthie of you, that be not full of va-  
nitie but of vertue, eschewing obscuri-  
tie, & delighting euer to be plaine &  
sensible: & if ye write in vers, remem-  
ber that it is not the principal part of a  
poëme to rime right, and flow wel with  
manie prettie wordes; but the chiefe  
commendation of a poëme, is, that when  
the verse shall bee shaken sundrie in  
prose,

prose, it shalbe found so rich in quick  
invention, & poëtick flouris, as it shal  
reteine the lustre of a poëme although  
in prose: & I would also advise you  
to write in your own language: for there  
is nothing left to be said in Greeke &  
Latine already. & now of poore scho-  
lers would match you in these langua-  
ges: & besides that, it best becommeth  
a King to purifie & make famous his  
owne language, wherein he may go be-  
fore all his subjectes; as it setteth him  
well to doe in all honeste and lawfull  
thinges.

And among all vn-necessarie  
thinges that are lawfull and expedient,  
I thinke exercises of the bodie moste  
commendable to bee used by a younge  
Prince, in such honeste games or pa-  
stimes as may further habilitie and  
main-

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mainteine health for albeit I graunte  
it be most requisite for a King to ex-  
ercise his engyne (which surely with  
Idlenesse wil rouse & become blunt)  
yet certainly bodelie exercises and  
games are verie commendable, as well  
for banishing of Idlenesse (the mother  
of all vices) as for making his bodie  
able and durable for trauell, which  
is verie necessarie for a King. But  
from this councel I debarre all running  
violente exercises, as The foote-bal,  
meeter for laming nor making able  
the vsers therof: as likewise such tum-  
bling trickes as onelie serue for Co-  
medians and Gysares to winne their  
bread with. But the exercises that I  
would haue you to vse (although but  
moderately, not making acraft of them)  
are running, leaping, wrestling, fencing,  
dancing

dancing and playing at the Gaichers  
 And the honorablest and most com-  
 mendable games that ye can use, are  
 games on Horse-backe, for it becometh  
 meth a Prince best of any man to bee  
 a faire & good horse-man. Ife there-  
 fore to ryde and daunt on greate and  
 conyng horsen, that I may saie of you  
 (as PHILLIP said of great ALEX-  
 ANDER his son) that he was a  
 wise specially such games on horse-backe  
 as may teach you to handle your arm  
 thereon, such as the Tilt, the Ring,  
 and some riding for handling of your  
 sword.

If cannot omit here the hunting, spe-  
 cially with running hounds, which is  
 the most honorable and noblest sorte  
 thereof, for it is a chieftie forme of  
 hunting, to shote with Gunnes and  
 Bowes

bowes: & grey-bound bunting, is not so martial nor noble a game. But because I would be thought a partiall praiser of this sport, I remit you to ZENOPHON, an old and famous writer, who had no minde of flattering either me or you in this purpose, and who also setteth down a faire paterne for the education of a young Kinge, vnder the supposed name of CYRVS. As for hauking I condemne it not, but I must praise it more sparingly, because it neither resembleth the wars so neere as hunting doth, in making a man hardie & skilfull riddin in all grounds: & is more vncertain & subject to miscchances; & (which is worste of al) is ther through an extreame stirrer vp of passions: but in vsing either of this games obserue that moderation, that ye slip not there-  
hauing  
V  
with

with the houer appointed for your affe-  
 fairs which ye ought ever precisely for to  
 keip remēbring that these games ar but  
 ordeined for you, in enabling you for  
 your office for the which ye ar ordeined.

And as for sitting house pastimes,  
 (where with men by driving time spur a  
 free & fast ymough running horse, as the  
 proverbe is) although they ar not profit-  
 able for the exercise either of mind or  
 bodie, yet I cannot utterly condemne  
 them, sen they may whiles supplie the  
 roome, which being some would be pa-  
 tent to pernicious idletie, quia nihil po-  
 test esse vacuum. I wil not therefore agree  
 with the curiositie of DANAËVS in  
 his booke De lusu alex, and most of the  
 French Ministers (although other-  
 waies surely I reuerence them as no-  
 table and goodlie men) for they are  
 deceived

deceiued therein, in founding their argument vpon a mistaken ground, which is, that the playing at Cards or Dice is a kinde of casting of lot, and therefore vnlawful: wherein they deceiue themselves, for the casting of lot was vsed for tryall of the truth in any obscure thing that otherwaies could not bee gotten cleared, and therefore was a sorte of Prophecie, where by the contrarie, no man goeth to anie of these playes to cleare anie obscure truth, but onlie to gage so much of his owne money as he pleaseth, vpon the hazard of the running of the Cardes or Dice, as wel as he would do vpon the speed of a horse or a Dogge, or any such like gaygeour, and so if they be vnlawfull, all gageours vpon vncertenties must likewise be condemned; not that thereby I take

the defence of vain Cardes & Dices  
 that waste their moyen, and their time  
 (whereof few consider the preciousnes)  
 upon prodigal & continual playing, no  
 I would rather allow it to be discharged  
 under such corruption cannot be eschew-  
 ed, but onely I cannot condemn you at  
 some times when ye haue no other thing  
 to do (as a good king wil be seldome) &  
 when weary of reading or euill disposed  
 in your person, then (I say) may ye law-  
 fully play at the Cardes or Tables: for  
 as to Dicing, I think it becometh best  
 deboshed soldiers to play at on the head  
 of their drums, being only ruled by ha-  
 zard & subject to knauish coggings: &  
 as for the Chesse, I think it ouer sode,  
 because it is ouerwise & Philosophick  
 & folly, for where al such light plaies ar  
 ordeined to freemens heads for a time,  
 from

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from the fashious thought on their  
affaires, it by the contrair filleth and  
trubleth mens heads with as many fas-  
hious toyes of the playe, as before it  
was filled with thoughts on his affaires.  
But in your playing I would haue you  
to keep three rules, first or ye play, con-  
sider ye do it onely for your recreation,  
and resolute to hazard the losse of al that  
ye play: & next for that cause play no  
more nor ye care to cast among Pages,  
and last, play alwaies faire play precise-  
ly, that ye come not in vse of tricking  
and lying in mimes: otherwaise (if ye  
cannot keepe thir rules) my counsell is  
that yee alluterly abstaine from these  
playes: for neither a madd passion for  
losse, nor falshood used to gaine wish,  
can be called any play.

Now, it is not onely lawfull but ne-  
ces-

cessary, that yee haue company meete  
for every thing ye take on bande, as wel  
in your games and exercises as in  
your graue and earnestte affaires. But  
learne to distinguish time according to  
the occasion, chosing your company ac-  
cordingly. Confer not with hunters at  
your counsel nor in your counsel affairs;  
nor dispatch not affairs at hunting or  
other games: & haue the like respect  
to the seasons of your age, vsing your  
sortes of recreation & companie ther-  
fore agreeing thereunto: for it becom-  
meth beste (as kindeliest) yenerie age to  
smell of the own quality) insolence &  
vnlawful things being alwaies eschew-  
ed; and not that a Colte should drawe  
the plough, & an old horse runne away  
with the harrowes. But take beede  
speciallie, that your companie for re-  
creation

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creation be chosen of honest persones,  
 not defamed or vicious, mixing filthie  
 talke with merinesse; *Corrumpunt bonos  
 mores colloquia prava*: But specially ab-  
 steine from hanting before your Mari-  
 age the idle cōpanie of dames, which ar  
 nothing else but *Alliciamēta Veneris*: &  
 abuse not your self in making your spor-  
 ters your Counsellors; speciallie delight  
 not to keep ordinarily in your company,  
 Comedians, or Balladines, for the  
 Tyrauntes delighted moste in them,  
 and delighted to make Comedies and  
 Tragedies themselves; Where vppon  
 the answer that a Philosopher gaue  
 one of them there-abouts, is now come  
 in a Prouerbe; *Reduc me in latomias*:  
 And all the ruse that NERO made  
 of him selfe when he died, was *Hodie  
 moritur optimus Tragoeda*, as indeede  
 his

his whole life was al but one Tragedy

Delight not also to be in your owne  
person a player vpon instrumentes, e-  
specially on such as commonly men win  
their living with; nor yet to be fine of  
any Mechanick craft: DV BARTAS

saith, Leur esprit en fait au bout des doigts  
But spare not whiles by merie compa-  
nie to be free from importunity: for ye  
should be mooued with reason (which is  
the onely quallitie whereby men differ  
from beastes) & not with importunity  
for the which cause (as also for aug-  
menting your Majestie) ye shall not be  
so facile of accessse giuing at all times as I  
haue bene: and yet not altogether reti-  
red or locked vp like the Kinges of  
Persia, appointing also certaine houres  
for publick audience.

And for my trust is that God hath

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ordained you for mee Kingdomes nor  
this (as I haue oft already saide)  
preate by the outward behaviour of  
me of your owne person as of your  
Courte in all indifferent thinges, to  
allure pece and pece the reste of your  
Kingdomes to followe the fashions  
of that kingdome of yours that yee  
finde most ciuill, easiest to bee ruled  
and moste obedient to the lawes: for  
outwarde and indifferente thinges  
are euer the shadowes and allures  
to vertue or vice. But beware of  
throwing or constraining them there  
to, letting it be brought on with time  
or at leasure, speciallie by mixinge  
through allie and dailie conuersatio  
on, the men of euery kingdome with  
an other, as may with time make them  
to growe and meld all in one. Which

X

maye

maye easelye bee done in this Ile of  
Brittane, being all but one Ile, and  
al-ready ioyned in unitie of Religion,  
and language.

AND For conclusion of this  
my whole treatise, Remember (My  
Sonne) by your trass and constante  
depending vppon God, to procure a  
blessing to all your actiones in your  
office: by the outwarde vsing of your  
office to testifie the inwarde vpright-  
nesse of your hearte: And by your  
behaviour in all indifferente thinges,  
to set forth the true shaddowe of your  
vertuous disposition. And in respecte  
of the greatnesse and weight of your  
burthen, to be patient in bearing, kee-  
ping your heart free from preoccupa-  
tion, colde in deliberation, ripe in con-  
clu-

cluding, & constant in your resolution: for better it is to bide at your resolution, although there were some wrong in it, then by daylie chaunging to effectuate nothing, taking the patterne thereof from the Microcosme of your owne bodie; wherein yee haue two eyes, signifying greate fore-sight and prouidence, with a narrow looking in all thinges: and also two eares, signifying patient bearing, and that of both the pairties: but yee haue but one tongue, for pronouncing a plaine, sensible, and uniforme sentence: And but one beade, and one heart, for keeping a constante and uniforme resolution according to your apprehension; hauing two handes, with manie fingers for quicke Execution, in employinge all instrumentes

meete for effectuating your deliberati-  
ones.

But forget not to digeste ever your  
passione before yee determine vppon  
anie thing, sen Irascimur breuis est, vte-  
ring onely your anger according to the  
Apostles rule, Irascimini sed ne peccetis,  
Eph. 4. taking pleasure not onely to reward but  
26. aduance the good (which is a cheefe  
point of a Kings glorie) but make none  
ouer greate, but according as the power  
of the cuntrie may beare, and punish-  
ing the euil, but euery man according to  
his own offence; not punishing nor bla-  
ming the father for the son, nor the bro-  
ther for the brother: much lesse gene-  
rallie to hate a whole race, Nam omnia  
delicta sunt personalia.  
And aboue al, let the measure of your  
loue to euery one bee according to the  
mea-

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measure of his vertue, letting your fa-  
 uour be no longer bound to any, then the  
 continuance of his vertuous disposi-  
 tion shal deserue not admitting the ex-  
 cuse vppon a iust reuenge, to procure o-  
 uer-fight to an injurie: for the firste  
 injurie is committed against the par-  
 ty: but the parties reuengeing  
 thereof at his owne hande, is a wronge  
 committed against you, in vsurping  
 your office whome to onely the sworde  
 belongeth for reuengeing of all the  
 iniuries committed against any of your  
 people.

Thus hoping in the goodnes of God,  
 that your natural inclination shal haue  
 a happie sympathie with these pre-  
 cepts, making the wise-mans schoole-  
 master (which is the example of o-  
 bert) to be your teacher, according

to that olde verse,

Felix quem faciunt aliena pericula  
cautum.

Eschewing so the ouer-late repentance  
by your owne experience (which is the  
schoole-maister of Fooles) I will for  
ende of all, require you (my Sonne)  
as euer yee thinke to deserue my Fa-  
therlie blessing, to keepe continuallie  
before the eyes of your minde, the  
greatnesse of your charge, making  
the faithfull and due discharge there-  
of the principall butte ye shoote at in  
all your actiones, counting it euer the  
principall, and all your other actiones  
but as accessories to bee employed as  
middises for the furthering of that  
principall: And being contente to  
let others excell in other things; Let it  
be your chieft earthly glorie, to excel

in

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*in your owne craft: according to that  
worthie sentence of that sublime and  
Heroicall Poet VIRGIL, wherein  
also my dictone is included:*

*Excudent alij spirantia mollius aera,  
Credo equidem: vinos ducent de marmore vultus  
Orabunt causas melius; coelique meatus  
Describent radio, & surgentia sydera dicent.  
Tu, regere imperio populos, Romane, memento:  
[Hæ tibi erunt artes] pacique imponere morem,*

*PARCERE SVBIECTIS ET DEBELLARE  
SVPERBOS.*

